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# The Outlook of Missions

VOLUME XXIX  
NUMBER 11  
DECEMBER, 1937



SENIORS IN MUSIC DEPARTMENT, MIYAGI COLLEGE, WITH  
AMERICAN TEACHERS, CHRISTMAS, 1936

# The Outlook of Missions

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EVANGELICAL AND REFORMED CHURCH

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# Editorial of the Month

## Reviving the Student Volunteers

**E**VEN a superficial glance at the present world situation gives clear evidence that the missionary task of the Christian Church is very far from completed. There are more non-Christians in the world than there were one hundred and fifty years ago; many more than when our Lord gave His disciples the commission to evangelize the world. While the attitude of men toward Jesus Himself, as shown by millions in non-Christian lands, is much more sympathetic than it was even fifty years ago, at the same time the anti-Christian attitude of misguided leaders in what have been nominally Christian lands—such as Russia and Germany—has become vastly more aggressive.

In spite of great advance in the Christian missionary enterprise on the mission fields, for various reasons the coldness and indifference of very many professing Christians in America and Europe has increased in the last fifteen years. Clearly there is great need to arouse the Christian Church to new enthusiasm and sacrifice, in order that we may push the campaign to win a sympathetic hearing and an acceptance of the Gospel of Christ—with all its implications—both at home and abroad.

Fifty-one years ago the Student Volunteer Movement was founded for this ideal—to evangelize the world in this generation. It has been signally blessed and wonderfully effective in enlisting volunteers, in arousing the Church and in gaining friends and supporters for the cause. Recently, the financial and spiritual depression at home, and complications abroad, have caused the Movement to lose ground. There has been even some talk of abandoning its active work or of changing its purpose and program. Lowering of ideals in some cases, changes in leadership and loss of support, have hindered progress.

Now, however, with the coming of a new secretary, Dr. Paul J. Braisted, there is promise of new life and power in the Movement. Dr. Braisted is a son-in-law of Dr. Robert P. Wilder, one of the founders and first traveling secretary of the S. V. M. The new secretary was for some years a Baptist missionary in India and Burma and has been especially active in evangelistic work and Bible teaching among students. At a dinner, recently given in New York to welcome the secretary, Dr. Braisted showed his missionary

vision and his grasp of the situation in a truly statesmanlike address. He expressed the conviction that the students of America today, as never before, are awake to the need of the world for a radical change in ideals, and for new spiritual power. He said in part:

(1) As we approach students we must find the way of leading them to experience the reality of faith and fellowship with the living God. They need a vital experience of the power of Christ in their own lives.

(2) We must be stirred by the fact that, in Christ, God is revealed and we must present a fully rounded life as a challenge to students and to all mankind.

(3) We must speak frankly of the rugged demands that Christ makes of His followers for a life of rectitude, for temperance and self-denial and for sacrificial service.

(4) We must seek to give students a truly Christian world-vision and to enlist them in a world-wide fellowship.

(5) The immediate task of the Movement is to find new, consecrated and qualified leaders in the Church at home and in the foreign fields.

(6) We must interpret anew to students the elementary and fundamental facts in regard to Christian missions.

(7) We must bring living, spirit-filled missionaries into touch with students so that they may understand the opportunities, the obligations, the requirements and the rewards of missionary service.

(8) We must look ahead and discover the new types of missionaries that will be needed to carry on the work under changing conditions ten years from now.

(9) We must associate in the Movement, able Christian leaders of the churches on each field so that we at home may work with them for the evangelization and education of their people.

(10) We must seek to win commercial, political and other representatives in foreign lands to Christ so that they will have the conviction that every Christian should be a lay missionary and should enjoy fellowship with other disciples of Christ.

In this and other ways we must lay out a program and seek spiritual power to promote Christian unity, harmony and cooperation throughout the world."

—*The Missionary Review of the World.*

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint—ISAIAH 40:31.*

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For great grace shall be given to those who shall have willingly subjected themselves to Thy most holy service.

—THOMAS A KEMPIS.

In the realm of the spirit there are the riches of God's grace and spiritual possibilities so unlimited that they include intimate fellowship with God Himself.

—WILLIAM WARD AYER.

It was only a glad "GOOD MORNING",  
As she passed along the way;  
But it spread the morning's glory,  
Over the livelong day.

—CARLOTTA PERRY.

I find the great thing in this world is not so much where we stand as in what direction we are moving.

—OLIVER WENDELL HOLMES.

"The exceeding great and precious promises of God's Word are claimed by those who come to the mercy seat and cast all their care upon Him who careth for them. No man can exhaust the possibilities of sincere and fervent prayer."

Do not forget that even as "to work is to worship", so to be cheery is to worship also, and to be happy is the first step to being pious.

—ROBERT LOUIS STEVENSON.

"Man can best fulfill his destiny and come nearest to the heart of God if, by virtue of a blameless life, he spreads the knowledge of divine truth to souls that have heretofore rejected it."

"Cheerfulness is the great lubricant. It is a sign of a wise head and a brave, kind heart."

No theories or schisms can accomplish anything when the basic feeling between men is not one of mutual Christian consideration.

—STEPHEN KEELER.

We know not how this comforting is borne,  
Nor when its balm shall flower: we only know  
That sometimes, like the miracle of morn,  
It lights our darkness with a heavenly glow;  
Giving us more than reason to foresee  
The certainty of immortality.

—LEIGH MITCHELL HODGES.

A divine recipe to lose your worries is to exchange your point of view from one that is low and earthly to a more transcendent one that is high and heavenly.

—GRANVILLE MERCER WILLIAMS.

"But try! The trying shall suffice:  
The aim, achieved or not, makes great the life."

A sublime hope cheers ever the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring and daring, which can love us, and which we can love.

—R. W. EMERSON.

The secret of a growing personality and happiness is the determination to form new habits and to embark on new adventures.

—HENRY C. LINK.

To see a truth which your generation fails to see, to believe in its coming victory, even when you do not expect to live to witness it, and so to write it down as an appeal to unborn generations against the cynicism of your own time, displays strong character.

—HARRY EMERSON FOSDICK.

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## The Prayer

OUR FATHER GOD—Grant us to live lives of such sincerity that we may thereby proclaim to others the supreme truth and sincerity of Thy Son, our beloved Lord and Master, even Jesus Christ. Amen.



# The Outlook of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## Christmas in Country Sunday Schools

By REV. FRANK L. FESPERMAN

JAPAN is a land of festivals, a good many of which are especially for the children. Christmas, too, in Japan has become even to non-Christians one of the most popular festivals. However, festivals in Japan are noted for the superficial pleasure and gaiety it gives to children, which the grownups seem to enjoy just as much. Unless we take great care, our own Christmas festival, in the hands of millions of non-Christians, will become even more pagan than it is or ever was.

I believe that the hope of preserving the sacredness of the anniversary of the birth of our Saviour lies in the possibility of starting such remembrances in the proper way, presenting its true meaning. The country in Japan affords wonderful opportunities for this purpose. The responsibility is ours to give true presentations of the birth of Christ, and the principle of love involved in this unspeakable gift to the world.

Last year I helped to celebrate Christmas in several Sunday Schools in country villages,

and you might be interested in my experiences. The Nanakita Sunday School, five miles north of Sendai had been reopened in May. Twice before, Sunday Schools were held for several years consecutively, and they were apparent failures. Eventually, no one came to the meetings. We never like to give up, especially in such attempts for the common good. Last Christmas time will, I believe, be remembered in Nanakita for several reasons:

First, it was presented with spiritual emphasis. The children were all new and somewhat bashful, but in the exercises they were taught to present Christ as God's greatest gift to the world. To do this, besides Miss Imai, the woman evangelist, three other Christians assisted in training the children. Bible verses were memorized by girls of the age of sixteen and over, and candles were used effectively in pantomimes. The audience was large, and I believe received great benefit from the program.



THE CHRISTMAS STORY IN A JAPANESE KINDERGARTEN

Second, the tree was not the center, neither were the small gifts of cakes the chief attraction, for we only gave to those who had been attending Sunday School regularly. We have too often made the mistake in Japan of trying to please the children at Christmas with toys and gifts instead of trying to teach worship and praise.

The secret of the above celebration was the teachers, mostly volunteers. We are more and more learning that too much paid Christianity is, in the long run, not good. Though it is harder to find volunteer workers, one is sometimes better than two paid ones. Here in Nanakita we want to make Christmas a yearly Christian festival. More than 150 attended last year.

At Shinden, five miles east of Sendai, a huge crowd gathered in the small town hall for Christmas. We went out in my Ford, taking cakes and gifts for the children. Here there was great enthusiasm, but a number of things marred the success of the meeting. One was that of *sake* or whiskey. Unfortunately, one of the leading men of the community, not a Christian, does not seem to be able to leave strong drink alone, and he usually drinks just enough to make himself ridiculous. Being a man of his standing in the village we cannot do what we would like. He wished to conduct the songs, and often scolded the children when they were perfectly quiet. He had three or four of his own children in

the Sunday School. They are very nicely behaved. We were interrupted many times on his account. Then, too, on top of that a rather funny thing happened, which no one fortunately noticed except the Bible Woman and myself. The box in which I had taken the bags of Christmas cakes was placed under the tree. After the service had started I realized that there were words in large letters written on the box facing the audience which ought not to be there. It read: SCOTCH WHISKEY and DRY GIN. You may wonder why I happened to have such a box at home. Well, we sometimes order groceries from Yokohama, and this was one of the boxes used in sending us groceries. Simply noticing that it was a good strong box in the attic, I packed it with things and took it to Shinden for Christmas. The thought struck me forcibly, that if we could merely do away with strong drink in Japan (or anywhere) what a wonderful thing it would be, especially at Christmas.

Even at that, our Shinden Christmas was a success. About 200 children and adults went away favorably impressed with our efforts, and some of the older ones stayed to thank us afterwards. In a non-Christian atmosphere, added to which a FOREIGN box has to advertise strong drink, what a difficult time the missionaries and teachers have to put Christmas across with a real meaning. Sendai, Japan.

### Missionary Chat

*Extracts of letter from Rev. S. W. Whitener, from Yoyang, China, September 25, 1937*

"I went to Hankow last Monday to buy drugs for the Hospital. I was able to get most of what we need for the immediate future. Dr. Li thinks we can go along for about six months with our present supplies. Dr. Maxwell who is organizing Red Cross work in the Wuhan area says that some supplies are coming through and if we run short to notify him. They are trying to build up a reserve of drugs in Hankow. He also told me that the Health Bureau is planning whenever necessary to supplement mission hospitals during this emergency in order that they will not have to close down. Dr. Maxwell had been asked to superintend the distribution of this aid. We do not plan to ask for such aid unless we are asked to care for the wounded. At present the fighting is rather far away for that.

"Locally, the country is quiet. Work is proceeding about as usual. All schools are open. Zierner has a smaller enrollment in the Primary Department than last term but Huping has an increase. The primary schools are crowded except in Yochow. The church attendance is good and outside of not using the church bell we so far have not experienced any inconveniences in the work.

"Mrs. Whitener has delayed making any decision to evacuate with the children. The Consul General in Hankow has advised against going out at the present time by way of Canton. He considers the dangers of such a trip greater than remaining at Yochow. No other route seems feasible; so as long as the boys can stay in Kuling in school, we have decided not to evacuate. With Mr. Hilgeman leaving, I have my hands quite full.

# Home Missions

CHARLES E. SCHAEFFER, *Editor*

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## Home Missions and the Classes

THE Classes at their Fall meetings gave due consideration to the work of Home Missions. The statement that the debt of the Board in its General Fund had been reduced to \$147,000 was received with marked satisfaction. When this amount is resolved into its respective parts, it will be observed that \$70,000 consists of obligations to the missionaries in the form of back salaries and \$77,000 is owing to banks and other creditors. Three years ago the debt was \$300,000, so that each year during the last triennium the same was reduced by \$50,000. At this rate the entire debt in the General Fund will be paid in the next three years. The receipts through the 20,000 Club Plan amount to \$71,000. Eighty percent of this sum has been applied to the payment of salary arrearages, and the rest to the reduction of bank loans. If the entire amount of \$200,000 had been raised, as this special effort implied, the full amount of the debt would now be practically paid. There are just two ways by which this entire indebtedness can be paid, and these are by the continuance of the 20,000 Club until the goal has been reached and by paying the apportionment in full by our congregations. Both of these objectives lie clearly within the range of possibility if our people so desire.

The greatest pressure by the Board is felt in its Church Building Department. The Board has loaned to missions for building

purposes the sum of \$1,750,000. This sum should be repaid to the Board as speedily as possible.

This, however, is not being done. On the contrary, the Board, to save some of the missions from foreclosure by banks from which the missions have borrowed, has been obliged to extend further help. Since the receipts in the Church Building Fund were not sufficient to render this assistance, a large amount had to be transferred from the General Fund to make this possible. The General Synod gave approval, by adopting the Budget of the Board, to transfer \$25,000 a year from the apportionment to the Church Building Department. If this sum could have been reserved for the General Fund exclusively, the missionaries would have received their salaries in full. In other words, the missionaries by foregoing the prompt and full payment of their salaries are saving our mission properties from foreclosure. The Church should appreciate this fine spirit of self sacrifice and say we will relieve them of this additional burden by paying the apportionment in full and by assisting mission churches to pay their obligations to the Board. In a cooperative enterprise of this character we must share each other's burdens, and thus fulfill the law of Christ.

C. E. S.

## Three Decades of Co-operative Home Missions

THE annual meeting of the Home Missions Council and of the Council of Women for Home Missions will be held in the Marble Collegiate Church, New York City, from January 10 - 12. This marks the 30th anniversary of these two Councils. A dinner in recognition of this occasion is to be held at the Aldine Club on Wednesday evening, January 12. The Home Missions Council was first conceived in the mind of that outstanding Christian leader, Dr. Charles L. Thompson, the Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A. For many years until the time of his death in 1924, he served as the efficient President of the Council and was its

guiding genius. For an extended period the Council did not have an Executive Secretary. It merely served as a clearing house for the National Boards of Home Missions which constituted its membership. The Secretaries of these Boards met from time to time and discussed their mutual problems and gathered inspiration from their common experiences. In the beginning it was never intended that the Council should itself engage in any specific Home Mission work. That was left to the constituent Boards. It however occupied itself with principles of comity and cooperation. It sought a united approach to certain problems which emerged in work among the New Americans, in our city and rural com-

munities, among the Indians, the Negroes, the Mountaineers, the Spanish-speaking peoples and other types of population. As these Board representatives met from time to time they became aware that in some of these fields of activity they had more things in common than they knew at the first, and thus by sharing their knowledge and technique they could the better accomplish their respective tasks.

As the Council grew into a closer and clearer understanding of its unfolding possibilities the need of an Executive Secretary to coordinate its work and direct its activities became more and more apparent, and Dr. Alfred Williams Anthony was called to this office. For several years, Rev. Rodney W. Roundy was associated with him in the administration of the work and in making certain contacts out in the field. After Dr. Anthony surrendered the office, Rev. Charles E. Vermilya became his successor for several years. In 1927 he resigned and Dr. William R. King was called to this office and for ten years he rendered most faithful and efficient service. On account of failing health and having reached the age of retirement he relinquished his duties as of December 31 of this year.

To write a complete history of this cooperative movement in Home Missions would require a volume. Several years ago a book entitled "Home Missions Today and Tomorrow" was published which surveyed the whole field of Home Missions. It was the report of a Five Year Program of Study and Research, covering practically every aspect of the subject, and furnished the outline of a prophetic forecast for a united advance along the whole line of Home Mission endeavor.

Home Mission leaders generally feel that we have now come to the end of an era and are upon the threshold of a new day when a new approach must be made and a new strategy be applied. The 30th anniversary of the Council in January will furnish an occasion to face up to these new tasks and opportunities in a definite and challenging manner.

The two Councils, the one composed of men and the other of women, during these 30 years, have been conducting their work separately, except as they have come together for mutual conference and have certain interests in common. It is hoped that these bodies will carry forward the work of Home Missions with greater efficiency than ever.

C. E. S.

### First Reformed Church, Porterfield, Wisconsin

**T**HIS little mission Charge stands at this writing in its 37th year, having taken its beginning in the first year of the present century. Several Reformed families had moved into this community from Potter, Wisconsin. It was their desire to be served by the Gospel Ministry, which led the organization of a small group of families into a congregation on October 21, 1900. At first they came together in the different homes for worship. The following pastors, Rev. F. Aigner, of Kaukauna, Rev. Wm. Arpke, of Chilton, Rev. Otto Engelmann, of Potter, and Rev. Theo. Schildknecht, of New Holstein, arranged to serve them by conducting services once a month. Brother Frank Fuhrman, having a vacant log house on a farm about 1½ miles south of Porterfield, offered this for a place of worship. It was fitted up and used as a church until 1919, when the congregation moved into their present quarters in Porterfield.



THE "FIRST" REFORMED CHURCH AT PORTERFIELD, WISCONSIN



LADIES' AID, FIRST REFORMED CHURCH, PORTERFIELD, WISCONSIN

Kaukauna, about 80 miles distant, was the nearest Reformed Church. When in 1903, a mission congregation was started in Green Bay, Porterfield was affiliated with it, and was served by its pastors from July 1st, 1903, until a separation was made in 1925. With the two congregations 60 miles apart, and the pastor's residence in Green Bay, Porterfield could not expect much service and had to be content with one service a month.

Rev. E. J. Rusterholz was the first pastor, who took up the work energetically July 1, 1903, but after only a year's service was called to his eternal reward through death in July, 1904.

There followed a short pastorate of 10 months, from August 21, 1904, until June, 1905, by Rev. George Zinn.

He was succeeded by Rev. George Ulrich, who served the Charge for 6 years, from September, 1905, to June, 1911.

From September 11, 1911, to December 28, 1913, Rev. Paul Grosshuesch was pastor.

Then came a pastorate of three years by Rev. Athniel Stienecker, from January, 1914, to November, 1917.

Rev. John Beck served this Charge from November, 1917, until November, 1918.

Rev. Emil Buehrer took up the pastorate of the Charge in December, 1918, and served Porterfield until it was separated from Green Bay in June, 1925. It was under his leadership that the Church and Parsonage were built with the help of the Board of Church Erection and money given to this congregation from the Forward Movement funds.

Rev. H. F. Limbacher then served the congregation until his death in November, 1930, when the present pastor, Rev. F. P. Franke took charge.

### One Hundred Per Cent

ONE of the most promising projects before the Church is the 20,000 Club for Home Missions. Classes and Synods have heartily endorsed it and they urge its continuance until the goal is reached. This calls for One Hundred Per Cent cooperation.

THE PURPOSE is to retire the Board's current debt of \$200,000. This is not a debt of past failure but of past progress when the offerings suddenly shrank below the actual

needs. To raise this amount will relieve the missionaries, to whom over half that amount is due in back salaries. Then it will relieve the Board and release forward-looking plans of mission work. Furthermore, it will facilitate the uniting of the Boards of the "E" and "R" group in the Board of National Missions.

THE PLAN is to secure 20,000 persons or units to contribute One or More Dollars a month for ten months. The plan is simple,

personal, practical and promising. Its promise will be realized through your participation.

THE PROGRESS is measured by the \$70,000 which the Board's Treasurer has received. Each day brings additional payments on active pledges. The process is cumulative. The progress is commendable.

Over one-half of our congregations have not reported any returns in this Church-wide movement. It may be for local reasons that they have deferred. Now is the time to act.

Some will want to repeat.

Through the Classical committees every pastor and consistory has been challenged to promote and participate in this popular and progressive plan of mission relief. A membership in this club, equal to six per cent of the membership of your congregation, means a hundred per cent congregation. Some congregations have reached a 200 and even 300 per cent cooperation. Cooperation means consummation.

JOHN C. HORNING.

### Report of Twenty Thousand Club November 1, 1937

CLASSES	No. OF CONGREGATIONS		AMOUNT
	NO. CONGREGATIONS	NO. CONGREGATIONS PAID	
<b>EASTERN SYNOD</b>			
East Pennsylvania .....	62	29	\$1,282.12
Lebanon .....	42	20	1,908.62
Philadelphia .....	40	27	4,626.50
Lancaster .....	53	23	1,580.16
East Susquehanna .....	55	12	308.85
West Susquehanna .....	59	16	1,008.61
Tohickon .....	38	13	1,022.15
Goshenhoppen .....	30	7	922.15
Lehigh .....	68	23	1,238.53
Schuylkill .....	38	10	545.34
Wyoming .....	43	22	910.71
Reading .....	30	15	1,306.92
Eastern Hungarian .....	13	6	360.23
New York .....	15	10	1,340.40
German Philadelphia .....	15	5	67.55
<b>TOTAL</b> .....	<b>601</b>	<b>238</b>	<b>\$18,428.84</b>
<b>OHIO SYNOD</b>			
Central Ohio .....	41	32	\$1,719.69
East Ohio .....	55	34	4,455.79
Northeast Ohio .....	49	20	3,799.70
Northwest Ohio .....	46	28	2,162.67
Southwest Ohio .....	39	20	1,968.67
West Ohio .....	27	15	1,680.18
Lakeside Hungarian .....	14	7	335.83
<b>TOTAL</b> .....	<b>271</b>	<b>156</b>	<b>\$16,122.53</b>
<b>NORTHWEST SYNOD</b>			
Sheboygan .....	42	11	\$1,645.85
Milwaukee .....	29	13	3,940.04
Minnesota .....	14	1	9.00
Nebraska .....	9	6	672.00
Ursinus .....	13	5	270.00
South Dakota .....	28	1	432.46
Portland-Oregon .....	9	8	522.00
Eureka .....	39	5	106.72
West Canada .....	13	6	1,015.00
California .....	8	7	662.55
<b>TOTAL</b> .....	<b>204</b>	<b>63</b>	<b>\$9,275.62</b>

CLASSES	NO. OF CONGREGATIONS	NO. CONGREGATIONS PAID	AMOUNT
PITTSBURGH SYNOD			
Westmoreland .....	36	22	\$1,979.39
Clarion .....	28	11	567.29
St. Paul's .....	17	13	1,104.22
Somerset .....	38	8	285.05
Allegheny .....	25	19	1,769.81
West New York .....	13	8	324.00
Central Hungarian .....	10	4	156.00
<b>TOTAL</b> .....	<b>167</b>	<b>85</b>	<b>\$6,185.76</b>

POTOMAC SYNOD			
Zion .....	36	14	\$1,617.34
Maryland .....	49	17	1,736.33
Mercersburg .....	19	12	1,055.97
Virginia .....	28	9	501.79
North Carolina .....	56	26	1,676.55
Gettysburg .....	33	10	522.75
Carlisle .....	18	9	620.71
Juniata .....	45	19	844.26
Baltimore-Washington .....	17	10	1,004.12
<b>TOTAL</b> .....	<b>301</b>	<b>126</b>	<b>\$9,579.82</b>

MIDWEST SYNOD			
Fort Wayne .....	24	14	\$870.58
Chicago .....	15	8	600.05
Iowa .....	14	9	302.00
Indianapolis .....	15	13	1,721.05
Lincoln .....	8	3	173.00
Kentucky .....	15	7	300.67
Missouri-Kansas .....	21	15	1,867.38
Zion Hungarian .....	13	4	240.28
<b>TOTAL</b> .....	<b>125</b>	<b>73</b>	<b>\$6,075.01</b>

## SUMMARY

Eastern Synod .....	\$18,428.84
Ohio Synod .....	16,122.53
Northwest Synod .....	9,275.62
Pittsburgh Synod .....	6,185.76
Potomac Synod .....	9,579.82
Midwest Synod .....	6,075.01
<b>TOTALS FROM ALL SYNODS</b> .....	<b>\$65,667.58</b>
Miscellaneous (General) .....	1,391.57
W. M. S. of G. S. ....	4,709.39

\$71,768.54

No. of Congregations and Charges..... 1669

No. of Congregations Paid..... 741

WM. F. DE LONG, *Treasurer.*

# Foreign Missions

JOHN H. POORMAN. EDITOR

## In Memoriam

THE semi-annual meeting of the Board of Foreign Missions (R) held in Philadelphia on November 11th, was saddened by the announcement of the death of Mrs. Mary B. Hoy, which took place at Hankow, China, on November 5th. The opening devotions were fittingly transformed into a Memorial Service. Dr. Creitz, the President, selected I Corinthians 15 as the Scripture lesson. The hymn, "For All the Saints Who From Their Labors Rest" was read by Dr. Purd E. Deitz, pastor of Trinity Church, Philadelphia, and prayer was offered by Dr. Schneder. The Secretary, Dr. Casselman, then read a beautiful tribute to the memory of Mrs. Hoy from which we quote the following paragraphs on her life and work:

"The death of Mary Ault Hoy is an event of major significance and sorrow in the history of the Board of Foreign Missions of the Reformed Church in the United States. In her passing there has been removed from our midst our senior missionary, one who has been associated with the work of the Board throughout the whole period of its most successful activity, one who typified and represented the modern missionary era in our Church.

"Mary B. Ault was born in Mechanicsburg, Pennsylvania, September 10th, 1863, her father, the Rev. John Ault, being the pastor of the Reformed Church at that place. In answer to the question in her application to the Board, 'What led you to think of becoming a foreign missionary and when did you decide the matter in your mind?' She replied: 'When I was about seven years of age my father took me to hear a foreign missionary deliver a lecture in the Bethel Church at Mechanicsburg. It was there I was first led to think of becoming a foreign missionary. When fifteen years old I fully decided, in my own mind, that if it was the Lord's will, I would become a foreign missionary.'

"In 1885, after teaching several years, she offered her services to the Board of Foreign Missions as a teacher in Japan, and was appointed by the Board, April 21st, 1885. She arrived in Sendai, Japan, in July, 1886, and was one of the founders and first teachers of what was then known as the 'Girls' School,' now Miyagi College.



MARY AULT HOY

"On December 27th, 1887, Miss Ault was married to Rev. William E. Hoy, who was one of the founders of the Sendai Theological Training School which has now become North Japan College. When, in 1900, for reasons of health, Dr. Hoy was compelled to leave the Japanese climate, he founded our China Mission in the province of Hunan, establishing our first mission station there in the city of Yochow. After locating at Yochow, Mrs. Hoy gathered a few Chinese girls into a school, and thus became the founder of our educational work for girls in China. After this work was well established, Mrs. Hoy began to devote herself to the needy women and children at Lakeside, five miles from the city of Yochow, where Dr. Hoy had located the newly founded Huping Christian College. By means of quilting, knitting and similar feminine activities, she kept the women employed, and incidentally made it possible for them to earn something for themselves. While the women were at work she taught them the Bible.

"Early in 1927, when the missionaries were compelled to evacuate their field on account of Red Communist disturbances, Mrs. Hoy was sorely bereaved through the loss of her



husband, who died at sea while they were returning to America. However, the work she loved so much called her back, and in June, 1928, she returned to Yochow and the institution for which she and her husband had sacrificed so much.

"Mrs. Hoy was adopted by the Bible School of Trinity Church, Philadelphia, as its missionary, in 1928, and has been loyally supported by their interest and contributions from that day to this.

"With sincere sorrow and grateful remembrance the Board of Foreign Missions records its deep appreciation of the life and labors of this devoted servant of Christ and His Church, who, after giving her whole life to the cause of Foreign Missions in Japan and China, was crowned with immortality at the end of long years of fruitful labor in the

midst of the people she loved."

The Memorial Service which was attended by nearly all of the officials of the Church having offices in the Schaff Building and by a number of pastors and friends in Philadelphia closed with the benediction by the President.

Mrs. Hoy was buried on November 6th, in the International Cemetery at Hankow "beside the little child which she buried there years ago." Dr. Keller preached the sermon and read the obituary. She is survived by a son, Dr. William E. Hoy, of the University of South Carolina, and two daughters, Gertrude B., missionary representative in Ziemer Memorial Girls' School, Yoyang, China, and Mrs. Nicolai Kiaer, of Oslo, Norway; also by two sisters, Mrs. Paul L. Gerhard, Sendai, Japan, and Mrs. James M. Mullan, Baltimore, Md.

### Missionary Sacrifices

Yochow City, Hunan, China

September 6th, 1937

Dear Friends of Calvary Church:

I've been feeling very negligent about writing as I remember you who have not yet failed in getting my salary to China, and more than that there are those of you who are remembering me in prayer, for "My help cometh from the Lord which made heaven and earth."

Recently, I've been taking notice and will write about a few of my co-workers who have labored and sacrificed in a very special way and who are now enjoying the fellowship of those whose lives have been enriched and blessed.

Leah Traub was born in the Hoy Memorial Hospital in 1912. Her mother died two years later and when Miss Traub returned from furlough in 1915, she took this little girl into her heart and home and began to plan and sacrifice for her. Leah always played with Dr. Adams' children and soon began to speak English. When Chinese children came to play with her she thought they were strange and drew away from them. After Miss Traub rebuked her and told her they were her Chinese sisters, she said, "I am not a Chinese girl." Then the Adams' children went back to Canada and Leah to boarding school.

When vacation time came we all looked forward with joy to Leah's home coming and so she grew up as one of the family here in Ladies' Hall. When time came for Leah to enter college and the cut in salary came because of the depression, Miss Traub endured the heat of our Yangtse valley summers, even taking a chance on her health, because she thought it worth while to sacrifice for Leah's education. In college, Leah majored in English and music. She plays the piano beautifully. She graduated from Central China College in 1936 and the past year taught piano in a mission High School in Changsha. A few weeks ago it was Miss Traub's great joy to sail to the U. S. A. with her. All the Chinese who know of it marvel at Miss Traub's example of love and sacrifice for one of their people.

Rev. Djang Shou is one of our Huping College graduates who took his theological training more than ten years ago. He has a family of seven children and on the meager salary of a Chinese pastor finds it very difficult to have these children educated. The eldest daughter Shuen Dzen has a very sweet voice and Miss Flatter said, "Perhaps some day I shall not be here to teach singing so I'll give Shuen Dzen a chance to go on with vocal lessons in a school." Miss Flatter's salary cut did not keep Shuen Dzen from her school because Miss Flatter too, spent her summer vacation right here in Yochow and made many other sacrifices. Last spring, after schools closed, I stopped in to see Miss

Flatter and there was Shuen Dzen who had just graduated from a mission Kindergarten Training School. I had never seen either of them so supremely happy.

One day last winter I went across the street to the Out Patient Department and saw a man lying on the street moaning and calling, "Miss Myers, help me." It is our custom to do the redressings for the beggars after the regular patients have been cared for, so in a short time our faithful male nurse had this man in on a bench and was binding up his two coal black legs and feet. They had been frozen and were dead from gangrene. I was telling about him and said, "If we do amputate his legs he will be a beggar and I wonder whether it is worth-while." But Mrs. Hoy thought it was worthwhile and offered to pay his hospital expenses. After a few months, he was ready to leave the hospital. Of course, he had to have a house to live in, so Mrs. Hoy had a beggars' house\* made. Then he had to have wadded clothing and bedding. Mrs. Hoy supplied all this, even had some one carry him to church on Sunday. Now he has a board fastened to him and with the use of two bamboo blocks in his hands he moves from place to place. After church services, a few weeks ago, he came up and sat at Mrs. Hoy's feet thanking her and smiling, his perfectly round face had the expression of the "Man in the Moon." Some months ago, there was a misunderstanding about accepting a charity case and some persons tried to create a sentiment against the hospital, but the neighbors said, "Look at that man, the hospital not only saved his life but also provided a house and clothing for him."

On one of my visits to the poor-house with our male nurse, I found a woman who they said was one hundred years old. It was mid-winter and I was cold in fur lined and woolen clothing, but there sat this poor old soul in a cold dark shed, in rags and tiny bound feet. She touched my warm coat and said, "The room you live in is heated by a stove." How

\*A beggar's house is an oblong box with legs under it, doors in the side, and handles at each end so it can be carried from place to place.

*Extract of letter from Rev. Alfred Ankeney, Sendai, Japan, October 29, 1937*

"I hope that the various members of the Mission report to you in case of any serious illness. Miss Pifer recently went into the hospital for what she calls a minor operation but which was serious enough. A cartilage around or extending from the hinge of her left jaw had ossified and was interfering with

I longed to take her to this cosy warm room, but there were others who longed for something better and hearts were jealous, so I slipped some money in her hand and left with an aching heart. Another time I found her on a bed frame with straw only on the upper part of the frame. A door had fallen on her and she was badly bruised. I tried to unwrap the dirty comfort that was bound around her but the women pulled me away saying she was too dirty for me to touch. We both wept and I thought it can only last a few days longer so I said, "When you die, I'll buy your coffin," and she nodded her head. Again I came home and talked it over and Miss Traub said, "Why don't you bring her in on the hospital charity fund?" The next day the nurse went with the stretcher and a few hospital servants and soon she was all cleaned up and resting in a real white hospital bed. The wound soon healed, but how could I see her go back to that cold and filth! Again Mrs. Hoy offered to help with hospital expenses and we kept her until a few months ago, her "Spirit went back to heaven." (The Chinese also know that the spirit either goes to heaven or to hell.)

Neither time nor space could tell the story of these suffering people, but the Lord still has His Good Samaritans going along the road. One day, I said to Miss Gertrude Hoy, "How many students have you helped personally here in Ziemer Memorial School?" She laughed and said, "Why I couldn't begin to count back and think of them all."

A Christian widow and her only son are both ill with tuberculosis. Misses Ammerman and Bailey helped her two daughters through primary school and now they are learning practical nursing in our hospital. How grateful they are that their former teachers thought it worth while to sacrifice for them.

I want to tell you that I do greatly appreciate what you all are doing for me as you sacrifice personal comforts and pleasures for your missionary in China.

Yours in His Service.

MARY E. MYERS.

sight, hearing and comfort in eating. This was removed from the inside by a German specialist, Dr. Stedefelt. Most doctors say this is impossible but he did it, and she is getting along all right. She said she could eat the next day with more comfort than before the operation."

## Greenie

By LUCILE C. HARTMAN

CHINA again! Every familiar characteristic gave a thrill—street crowds, chanting coolies, wrinkled little grandmothers standing at the doorways with babies in their arms. The odor of kerosene lamps on the open stands, street vendors' calls, Chinese flavors—all returned as a happy awakening. Bits of common phrases, native habits of thinking drifted back. A shop-keeper's words would strike something in memory; suddenly I understood. As study progressed, today a little, next week more of a Chinese sermon was intelligible. A certain feeling for grammatical construction began to return to life. And how glorious it was to be again in China. Two of us China-born girls were walking up the Hutung Lane one evening, loving the starlight on the glazed roof of an ancient temple. Penny looked down at me and asked, "Were you ever satisfied in America?"

And then the six months at school were over. "We've had some grand times, haven't we? Don't forget to write." Chinese college friends called to say goodbye; how close in spirit they had been, two had publicly confessed Christ on the last Sunday. Last messages from the group of students on the platform, and away puffed the train.

Yet to touch again central China, then southwest, was tremendously exciting. Rice paddies terracing the valleys, bamboo and pine on the hillsides, then the grandeur of our peaks and swift rivers in western Hunan. With the first touch of interior I felt at night that I must press an electric button somewhere. But everyone seemed happily oblivious of any discomfort from kerosene lamps, or that the running water ran from a pitcher, and the drinking water must be boiled.

Then Yung sui! Some of the dear Chinese folks were waiting at the bus station, still amazed at the wonder of our two-month-old bus service. One took the umbrella, another my purse, someone the steamer rug, and in family fashion we trotted down the stone-paved street. "Oh, surely, you remember this woman, she lives across from the chapel." "And little 'Mother's Daughter' is eighteen; she is called Wen Tsen now." Yes, her older sister and I had been friends, but after the foreign chum had gone away to that all-enveloping "down river" which may mean Shenchow or America, the Chinese girl had

come face to face with a terrible fact. She must marry an opium smoker. Instead, my friend ate opium and so died. Her mother grieved for a year, and then was gone. With these thoughts I came again to the dear old compound and the house where we had left our doll bed and the play pans near a broken high chair.

Next morning the Chinese teacher came to begin the struggle of altering Peiping tones. How thankful I was for the six previous months with teachers trained to instruct beginners. Going to services was a bit trying. Even my Chinese gowns were of "down river" cut. All the way to the city church there were observations from people on the street—regarding hair, height, age. In Peiping we new-comers had compared the Chinese with ourselves, thinking how strange or interesting they were. Here we were the queer ones—foreigners.

But life is far happier now. God has graciously answered prayer for more courage to speak in Chinese. And again and again, as when the temple gong pounds out its heart-sinking toll, or funeral wails make us know that we war against the rulers of the darkness of this world, above these dismaying sounds comes the assurance: "Fear thou not (Lucile), for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My Righteousness." In recent weeks I've trotted to meetings nearly every night. With Bibles, hymnals, and lanterns, several of us walk together through the city gate to church. Trying to be kind, the women have said, "You'd be just like a Chinese if it weren't for your light hair. Can't you do something about it?" But Wen Tsen added comfortingly, "After you've been in China for awhile it will turn darker."

More important is the increasing burden for those who know not Christ and for our new Christians facing temptations that we with centuries of Christian background can scarcely imagine. Their problems are not too great for the Saviour, and joytully we can commit each precious believer to Him. Increasingly we know the truth that true missionary accomplishment is "not by might nor by power but by My Spirit, saith the Lord of Hosts." Yung sui, China.

## Sam Visits Sammy

By REV. M. P. ALBRECHT, Chandrapur, India

**S**OUNDS as though they might be a pair of dark skinned cotton-picking twins, but they are nothing but two pale-faced missionaries. Sammy is a Mennonite. In all things he is one hundred percent American. Sam, his friend, lives about seventy miles away in good weather. In bad weather it might as well be seven thousand, for there is little chance of getting there.

Last week, Sam got out his newly painted green Ford, and left for Sammy's place, in order to pay him one of those semi-annual visits, and talk matters over. Sam and Sammy have much in common. Both are working among the same kinds of people and both are doing the same kind of work. Before Sam had left home more than a good half hour, he was already stuck in the mud. Surely an unusual thing for the beginning of April, about as unusual as it would be for the folks at home to get stuck in snow in the middle of July, but that was only a foretaste of some of the unusual things that were to come.

It took hours to negotiate those first sixty-five mile stones, and then came the little village of Mohammedans, where one exchanged the main road for a jungle path. Five more humpty bumpy miles were left to get to the Mission station. This road never is the same. Sometimes one goes on one side of the tracks and sometimes on the other. There is only one place where one always follows the trail, and that is where one goes over the high narrow embankment of a village tank. Trees, trees everywhere. At last, visibility was becoming clouded. Soon there would be something solid. Mud houses began to appear, mud houses with the inevitable crop of half naked, wide-eyed youngsters, the white church with its galvanized roof gradually turning brown, the work shed and finally the garden and the house, all surrounded by those tall, gracious trees standing straight as sentinels.

The noon-day meal was ready, and after one of those Mennonite welcomes, they set to. There was much to tell. Then a little mid-day sleep, a cup of tea, and the afternoon work began in earnest.

Sammy was worried. How unusual! All these years he had been working so faithfully among these needy people of his choice. Dissatisfied with the available Hindi song books,

because most of the translations were so poor, and because the Indian songs set to Indian tunes persisted in going through the entire Bible, he had gone to the trouble of compiling a special little song book filled with joyful songs sung to new and captivating tunes. A special Bible course, too, has been worked out for the people in the villages, with especial reference to the temptations that they were subjected to, and with especial emphasis on the points where they needed strengthening. Year after year he had gone out with his men and women teaching and preaching. Usually he was very hopeful. God's Word, he was sure, would not be able to return empty. But now all joy was gone.

And for that there was a reason. His church was going through her growing pains. It was also the age-old quarrel between High Caste and Low, between employed and unemployed. One young man had just graduated from college, and returned with a head filled with Bolshevist ideas. Everything ought to be divided. The young ought to rule. No one ought to have anything that is better than the other has. The Church Council had failed to find a certain man guilty of some wrong of which he had been accused. Nettled by the decision, the young Bolshevist gathered a gang and reversed the decision. Another Council meeting. Another decision, and again the Bolshevist and his group reversed it. Patience, eternal, everlasting and unending was the thing that was needed by Sammy, but it was just getting too much.

For twelve years he had been pouring out his energy and blood for these people, and that was the harvest he was to reap. Always had he been praying that the time would come when there would be a great ingathering from the village people, but the time never came. And now all of a sudden it was happening, just while he was in the slough of despondency.

A man comes to tell a strange story. In his village over along the bank of the river, forty people are all ready to take the Great Step. Sammy goes and finds the report correct. Returning, he finds a scantily clad gentleman at the garden gate. What could he want? Oh, nothing. Only there are five families ready for baptism in a village five miles away. Sammy goes, and finds that report correct too, and even while there, men come from another village to tell of the open

door. It was too good to be true. Over a hundred people ready to become disciples all at once.

Sam and Sammy go out to some of the villages where some folks have been baptized during the past months. Outwardly there is nothing to differentiate them from the rest. They still live in their small huts surrounded by toddling youngsters, noisy chickens, colored thread and crude weaving looms. According to their confession, a new spirit has however taken hold of them. Inwardly something has changed. On they go to another village. Here they call the boys together to sing a song. No, there is no school in the village. Once upon a time there was, and that is where some of the older men did learn to read. Since then, one person has taught another. The women, too, were asked to sing and tell Bible stories with application. At first they were very timid, but gradually one of them, more fearless than the rest, broke the ice. How well they managed! How often they must have retold those stories to themselves!

But with the wheat there were also the tares. The landlord was not blind to what was going on. If these, the lowliest of the low were to be permitted to become respectable men and women, whom would he in future be able to mulct? Persecution was already beginning. Those that had land were being pressed for a share of the yield. Those without land were being forced to do some extra days of forced labor. On and on the catalogue ran, but of one thing they were sure, and that was that there would be no returning to the conditions of yester week.

Sam and Sammy returned to the bungalow for another noon-day meal. The sun was beating hot. Another little sleep, and they took a look at the new house that was being erected there away in the jungles. There, too, they met the young Bolshevik sullenly looking on. While watching the laying of a new kind of arch, an excited young man came edging his way among the workers to the top of the house with this load of garbled words: "Man kill. Man kill. Call. Come." Guess, if you can, what that meant. Murder, murder, come quick! is what he meant to say. But the builder looked up unexcited, listened to the tale, and then quietly said, "Go, call the missionaries of the place. It might involve a court case, and for that I have no time." Shouting and crying at the hospital increased. People were coming from every direction. At last the call was heeded. The doctor's wife was just returning from the hospital—"Not so bad. Nothing much to see" was her verdict, and thus everyone returned to work. And the reason for it all? One of the men had the habit of beating his wife because she was barren. The previous day he had given his wife an exceptionally bad beating, and for that reason she had run away to her father's home during the night. That afternoon angry men had gone to the weekly bazaar loaded up with strong drink and this explosion was the result.

That evening, we asked the doctor about the case. He laughed. Of bad bruises, deep gashes and even broken bones there might be a few, but the main thing was that there would now be temperamental adjustment. The term stuck with Sam, and he has often laughed about it, ever since he returned from that two-day visit with Sammy.



CHRISTMAS EXERCISES AT THE YAMAGATA KINDERGARTEN

## Hymns in the Japanese Church

By REV. GEORGE S. NOSS

(Continued from November Number)

### III

#### Union Hymnals

In 1900, largely because of a report read before the Tokyo Missionary Conference by Mr. Allchin, a committee of twelve men, half of whom were Japanese, was set up to work on a Union Hymnal. Up until that time the so-called "*Shinsen Sambika*" had been used by the Presbyterians and the Congregationalists; the so-called "*Kirisutokyo Sambika*" was used by the Baptists; and practically all of the other principal denominations had their own special hymnals. It was pointed out that there were five different published translations of "God be with you" (exceedingly popular with the Japanese); three of "Nearer my God to Thee"; three of "My faith looks up to Thee", and so forth. In 1880 there was talk of putting out a Union Hymnal, but unfortunately there were at that time several hymnals in the press. Now, in 1900, it was urged, the time had come for sweeping revisions, and it were better to have the principal denominations work together for one hymnal, which would not only be a far better one, but a cheaper one as well, and a powerful unifying force, for inter-church meetings would no longer be crippled, at least as far as the singing was concerned, for there would be uniform translations of standard hymns.

The Presbyterians, Congregationalists, Methodists, Baptists, Disciples, Canadian Methodists, and indeed practically every denomination except the Episcopalians, co-operated in the work of compiling the new hymnal, which appeared in the fall of 1903. It contained 450 hymns. The original draft of the hymns was prepared by a committee of three Japanese, Messrs. Bessho, Miwa and Yuya. Many hymns were retranslated. There were 16 chants and 6 doxologies. Unfortunately I have never heard a Japanese congregation chant well: the organist usually ignores the words, and the singers must sometimes rattle off the words with the most ludicrous haste in order to get them in before the organist jumps to the next bar. But they are learning, and Japanese chants lend themselves with peculiar facility to "chanting" because of the absence of stressed syllables.

The new Union Hymnal marked a new epoch in the history of the Japanese Church. The hymns were now of such literary quality

that no one could ridicule them. It is true that in some instances the words and the music did not fit each other very well, and certain lines lost their meaning because the words were split up by the music, in much the same manner as S. F. Smith's "National Anthem" put the stress on the wrong words, as for example:

"My country, 'tis of thee" . . .  
 "The sound prolong."

The Union Hymnal was instantly accepted, and was the standard for nearly thirty years. Its replacement by the present hymnal only a few years ago might seem to show a period of stagnation, but such was not the case at all, for throughout this period various men of more or less talent and zeal were engaged in writing original hymns and composing new hymn tunes. And be it known that no longer did any missionary rush in where even the Japanese angels had hitherto feared to tread. Men like Sasao, Kioka, Yuki, Fujimoto, Miyagawa, and others worked on, and the need for a new hymnal was recognized principally because this advance made the old book more and more out-of-date. It was *not* a case of "Go to, we have had the old hymnal long enough: purely as a matter of principle let us get out a new one." The demand for a new hymnal was the growth of many years.

In 1927 a committee of six Japanese and three Westerners was appointed to survey the situation and sketch the lines along which a hymnal committee was to work. They presented a report the following year, and on the basis of this report a Hymnal Committee of eight men was selected. Out of this standing committee two Japanese, Kioka and Yuki, and one Westerner, Hannaford, were chosen to act as a full-time committee, meeting with the other five men once a week. They fondly hoped that one year would see them over the worst of the work, but it was a full three years before they completed it. Eighty hymns and 106 tunes were dropped, but none of the latter simply because it was not much sung. Quality was considered first, not mere popularity; for it was recognized that many a hymn languishes in obscurity for years before a change in taste brings it the recognition it deserves. However, the committee was obliged to retain a good deal of poor stuff because it was popular, and they expressed

the hope that another revision would dispose of these "hang-overs." Twenty-one new original Japanese hymns, and 24 new original Japanese hymn-tunes were added to this hymnal. I have heard the hymns praised, but have my doubts about many of the hymn-tunes. One morning in church (in Aomori) I heard one of these hymn-tunes that struck my fancy, and as I sang it I said to myself, "*Here is one*: if they compose many more like this one, they will be teaching the Westerners how to compose hymn-tunes!" That very evening, on going over some of the hymns in the hymnal used by Union Seminary, New York, my wife and I discovered the tune from which the "original" hymn-tune had been filched: lifted out bodily and with just enough changes to disguise it just a little. However, the Japanese have taken to some of the tunes, with what may be called avidity; they fill their own particular needs. On the whole we may say that the composition of Japanese hymn-tunes has just begun. The hymns themselves may be described as good, but not superb, or even excellent. The Japanese Watts or Wesley may have been born, and he may have begun to write, but assuredly his hymns are not yet published.

The committee put forth every effort to secure representative hymns. Most of the hymns are of course translations of English hymns, but there are also eight directly from the Greek, 23 from the Latin, two from the Italian, 45 from the German, four from the French, a Welsh hymn, a Danish, a Chinese, in addition to the 69 Japanese hymns. There are 24 Chants, a page of *Amens*, three pages of *Doxologies*, and nine *Anthems*. Surely the Japanese Christian can realize that he belongs to a world community of believers when he handles this hymnal. The printing is beautifully done: the equal, I believe, of the better-than-average hymnal in the West.

The hymns are arranged under eight subjects: Worship; the Father; the Son; the Holy Spirit; the Church; the Christian Life; Eternal Life; and Miscellaneous. The Christian Life, as might have been expected, is the largest division, containing 248 hymns.

Dr. F. D. Gealy, one of the committee, has this to say regarding the group of "Miscellaneous" hymns:

"The last large group of hymns are put under the heading 'Miscellaneous,' but they are of a very different character than those given under 'Occasional Hymns' in the former hymnal. There are 61 hymns in this group, only two of which are new. They are arranged under 20 sub-heads, but the fact is that all

these sub-heads are duplicates of similar headings elsewhere. If the truth must be known, these are all 'gospel hymns' which the committee was not willing to insert among the better grade of hymns in the earlier sections of the book . . . Certainly hymns have been retained here for which there can be no real justification." (Japan Christian Year Book, 1932, p. 134.)

He was referring to "gospel hymns" like "There is a happy land" (499); "O happy day, that fixed my choice" (530); "One more day's work for Jesus" (555); and the like. Granted that many hymns in this section are not up to the mark in technical excellence: yet we may say that there are those who love these "gospel" hymns. For example, I have known an illiterate and a near-drunkard who was saved by the hymn "Lord Jesus, I long to be perfectly whole" (542), found in this "Miscellaneous" section. He was a rough, and in some respects a brutal, person when he was younger, but he could never hear this hymn without tears of repentance, and it made a man of him. "Handsome is as handsome does," after all; and this is one "Gospel Hymn" I cannot bear to hear criticized or ridiculed. No doubt there are others in this section that have done similar good work.

The Japanese Christians do not yet take their hymns for granted, as so many Americans do. As I have said above, the old-time Japanese music was either too highbrow for the ordinary respectable citizen, or it was lowbrow and vulgar. Hence the Christian hymns fill a need that must have been long felt. I hope that the Japanese will "take to" the Christian hymns as the Englishmen in the early Stuart times "took to" the King James Bible, not only because it fills a spiritual need, but also because there is no immediate sign of competition. As Green says of the King James Bible:

"It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm . . . The popularity of the Bible was owing to other causes besides that of religion. The whole prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndall and Coverdale. No history, no romance, no poetry, save the little-known verse of Chaucer, existed for any practical purpose in the English tongue when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legends and annals, war song and psalm, state-rolls and biographies, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils

by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning." (John Richard Green, *History of the English People*.)

The parallel is not exact, either in kind or degree, but the Japanese, whether Christians or not, do not take the hymns for granted, as so many of us do. For one thing, the hymns are new to them, and they express a different spirit from the dreary Buddhist "hymns," which are really more like dirges. As a Japanese student once said: "When I sing a Buddhist hymn I want to go away into some corner and die; but the Christian hymns give one new courage to face life even when he is utterly discouraged."

#### IV

##### Christian Song

Whether or not the Japanese in Verbeck's and Hepburn's time were able to sing western songs, we know that they most certainly can, now. I myself have taught numberless groups of all ages and both sexes to sing the Christian hymns. In my knapsack I have carried large linen cloths, on which the hymns were carefully written in the Japanese syllabary. At the meeting one or more of these are pinned up on the wall, and for the benefit of the little children present I usually mould my short address around the hymn, so that when we come to sing it, the audience is already familiar with its meaning. Then, with my secretary joining in, I sing the first verse over and over, following the syllables with my forefinger. On one occasion the whole gathering, which had never heard a Christian hymn before, took up the first verse of "Jesus loves me" after I had sung it only three times, and went over the whole hymn a number of times before they were satisfied. The following month, when I went to that hamlet again, they told me that for at least a week everybody in the place sang this hymn from morning till night! They learn very quickly, and I have known a group of "green" children pick up more than a dozen hymns in less than a month.

The Buddhists know to their discomfiture what the "Jesus songs" can do, so in their characteristic tolerant and inclusive manner they have adapted a number of these hymns to their own use:

"Buddha loves me, this I know,  
For the Sutra tells me so;"  
"Onward Buddhist soldiers"

Some shortsighted Christians profess to be worried about this "stealing", but I believe

it is all to our good, and I have even tried to help a Buddhist priest select some hymns for his use. After all, they haven't got the spirit in their teaching that would help them to produce living hymns, and by singing ours they are Christianizing Buddhism. The people will not be fooled either: they know only too well where the hymns, the Sunday-schools, the kindergartens, the women's colleges, and all the other machinery the Buddhists are trying to adapt to their own use, have come from.

The Japanese are more natural than we in expressing feelings of friendliness, in spite of the fact that they seem to be more reserved on most occasions. It is an experience to hear a large company of Christians sing the hymn of farewell, "God be with you", at a station or a pier. On one occasion I heard a group of several hundred Christians sing this hymn at a pier while a small packet steamer was carrying a friend to another island. As the day was very quiet, their voices floated off to a great distance, and attracted great attention. The hundreds of fishermen working at the fish-quay stopped their work and gathered to listen; the crews of the half-dozen steamers that were moored to the various piers lined the rails; the dockworkers, transients, and in fact everybody within hearing, amounting to a thousand people, left everything to see and hear. A great many of them were caught by the spirit of the occasion and waved their hands in friendly greeting and farewell to the person who was departing. It may not seem to have been much, as one describes it, but it was very impressive, as though all those people understood what a warm thing Christian fellowship was.

##### Christmas Carols in Aomori

On Christmas morning in the city where I live, the young people of the church spend the early morning hours carolling in the streets. The two hymns they appear to like the most are "Joy to the world" and "Stille Nacht", both of which have been translated into very good Japanese. To us the custom of singing in the streets on Christmas morning may have been staled by custom, but nothing I have ever witnessed appealed to me more than these groups of young people walking through the deep snow (for there is *always* about eighteen inches of snow at Christmas-time) and singing these lovely hymns—and they sing them as well as we can, in harmony. It is impossible to exaggerate the effect hymn-singing, when done properly, has upon the non-Christian Japanese. Let any sensitive American,



whose ears may have been dulled by habit, try to imagine himself hearing these tunes and these brave and cheering words for the first time: words and notes that fill the despondent heart with new hope and courage, for they tell not of a transitory world and the futility of life, but of a world saved and souls dear and life precious and revealing! This influence of the hymn on the Japanese is more than conjecture, as the following will prove:

In Tokyo I secured the help of a talented lady in my study of literary Japanese. She was the daughter of a feudal noble, and the descendant of the great warrior Tametomo (the Japanese Robert Guiscard). While a child she had heard some of the people of the Society of Friends sing some hymns at a prayer-meeting next door, and filled with curiosity had asked her mother whether she could go to the meeting. The hymns appealed to her so much that she bought a hymn-book and learned to sing a number, and before she knew it she had become a Christian. The Bible and the Creeds and the other fountains that lay behind these enlivening currents of music she heard about later. Hymns and hymns alone had led her to Jesus Christ.

In the spring of 1933 I visited a little town in northern Japan where a few students I had once taught the Bible were living. One of these boys took me to the home of a Christian family, and while talking to the gracious lady of the house my attention was attracted by a framed poem on the wall. This is the story of that poem:

The eldest daughter of the household had once passed a house where a small group of Christians were holding a song-service. The hymns appealed to her very much, and she formed the habit of passing by the place where these frequent meetings were held, at last mustering up courage enough to ask whether she could attend one of the meetings. As the mother said: "I knew the Christians to be innocent and friendly people, and I thought that it was perhaps a better place for

my daughter to spend an evening than many other places in the town, so I encouraged her to go, only to discover soon after that she had become a Christian. She sang these Christian songs all the time, and was so happy that,—well, the rest of us became Christians too, in time. But my daughter was not satisfied with being only a professing Christian: she wished to do something positive. So we sent her away to school and she became a teacher in a Christian kindergarten. But overstudy and overwork broke her health, and she came home to die of tuberculosis. The family sat around her death-bed in tears, and my daughter, who could no longer speak, tried to cheer us with a smile, and motioned for a brush and some writing paper. We brought her some and she wrote that poem, dying about two hours later. Sir, I thank you for your interest in my child; we were perhaps too proud of her."

The poem is as follows:

*Aki sameru  
Sora ni tobîtatsu  
Seirei no  
Kokoro wo, kimi yo  
Shiru ya, shirazu ya?*

Through the cool autumn air,  
My soul flies to Heaven.  
My friends, do you not know,  
Do you not understand?

Perhaps we of the West are, as the Japanese often say, materialists. It may be that most of us, even those who are proposing to give our lives to the service of Christ, need to realize afresh the tremendous power which lies in the hymns we take so much for granted. I wish it were possible to show those who sing so perfunctorily, what the impact of these songs can be, even when sung by a few unlettered people in an upper room. Possibly they would take the opportunity to learn more of the history of our hymns, while they have the opportunity.  
Aomori, Japan.

## FOR CHRISTMAS... THE OUTLOOK OF MISSIONS

A GIFT of value for your CHURCH friends

*An attractive card with your name and greetings will be sent to reach your friend a few days before Christmas.*

# Men and Missions

JOHN M. G. DARMS, EDITOR

## The Challenge of the Undone

Usually, when looking at the work of Christian Missions both at home and abroad, we judge it by its results, by what it has done. Abundant evidence can be given on every hand, both home and abroad, of precious fruits and of benevolent results. Church upon church, institution upon institution, community upon community, character upon character, have been made Christian through the work of Christian Missions. If we want to tabulate figures, we can easily find them to prove the validity and worthwhileness of Christian Missions. What *has* been done in the name of Christ is great and glorious.

However, we should not stop at that. Rather let us look out upon the *great world of the undone*. Rather let us think of the one billion, two hundred million people in the world, who have not yet become Christian.

What a challenge, enough to stagger one's mind and stir one's heart. The call of Christ is not fully answered by the Christian until he has brought the glorious Gospel to these teeming millions of people, who are just as fine, though different in color, nationality and standards of living as is he, and who would prize the glorious Gospel of Christ as much as does he.

Not what we already have, but what we might have, if we were faithful missionaries, at home and abroad, is what should engage our thought and challenge our spirit.

In every man's life there is an area still uncultivated, but full of promise. Within every man's life and influence, there are men just as good as he is, who should have Christ in their hearts and become His disciples and champions.

May the coming year find us crusading for Christ and reducing the numbers of those who are still without Him in this world.

## The Radiant Face

A Hindu asked one of his compatriots who had become a Christian: "What kind of medicine do you use to make your face so radiant?" The Christian, Pema by name, answered, "I don't put any medicine on my face." But the Hindu said, "You surely do. You can't tell me different. You have a secret medicine. I have often been impressed with this radiance on the faces of Christians as I

saw them in Bombay and other cities." Then Pema smiled and his face became more radiant as he said, "I'll tell you the secret. It's the Word of life, that brings happiness to our hearts, and the radiance in our faces is only the reflection of our inner happiness."

—Herman Schade.

That's the best way to advertise the Christian religion in our world. Are you and I doing this?

## Edinburgh and Missions

Every man should read the findings of the great meetings held at Oxford and Edinburgh last June.

In searching these findings for an expression on Missions, we find this significant statement: "We all agree that the Christian church is constituted by the eternal Word of God made man in Christ and is always vitalized by His Holy Spirit. On the other hand the divine task given to the church is TO PROCLAIM AND BEAR WITNESS to this Word throughout the world by its preaching, its worship and its whole life."

That is a challenge to the men to have a share in this witness-bearing for Christ in national and international Missions.

We can do no less as churchmen; we should do more as Christians.

## "Jam Sing"

"How did you find Jesus?" the Missionary asked Jam Sing, a young Chinese who had been converted and came to the Missionary to be baptized. Jam Sing answered, "I didn't find Jesus at all: I never even thought of looking for Him. He was looking for me and with what patience He kept at it! And He never grew tired until He finally found me."

Must we not confess the same about ourselves? Possibly even today we are too little concerned about Christ and His Word, but Christ is greatly concerned about us and will keep at us until He finds us and makes us His own.

## "I am an Infidel"

For one solid hour one of our Home Missionaries recently argued with a man whom he found in his visits in the community as a father in a good home. The man had said: "I don't believe in Christ, I don't believe in

God, I don't believe in the Bible, I don't believe in religion at all. I am an infidel."

The Missionary was amazed at this open statement, yet he admired the man for his sincerity. One can get somewhere with a man who is open and does not seek to fly false colors.

However, the Missionary had a hard time bringing all the arguments he could muster to prove the value and the sufficiency of Christ and the helpful service of the Christian church.

Inwardly he called upon God to give him the right word and wisdom, but he seemed to get nowhere with this man, who was highly intellectual and believed in naturalism to the nth degree. Finally he said to him: "I am going away sad, for such a splendid man as you should be a Christian and I have only one desire in my heart; that we might share this wonderful Christ together."

The man answered. "I am sorry, but our training undoubtedly is different. I want you to come again, however, and maybe I'll come to church on Christmas morning."

Was this work and effort of this Home Missionary worth the support the church was giving him in making possible his ministry among such splendid men?

We have yet much to do in our own country to win its men to Christ. What are you doing?

### "Not an Elective"

At the recent Stewardship Conference at Philadelphia, a statement was made by the President of the Northern Baptist Church, that "giving" is not an elective, but a required study of the Churchman.

Altogether too many people think it rests with them whether they care to support the church or the cause of Christ. If they do not choose to do so, no one can reprimand them. That is their right.

But is it?

Is giving not a part of loving and discipleship? Can one withhold from Christ and the Church anything of value when Christ and the Church have given us everything valuable in our lives, in our character, in our home, in our citizenship, in our fellowship?

No Christian has the right to say to Christ, "I'll take, but I'll never give. I'll take everything you have to give and take all of it, but what is mine is my own and I'll keep it."

Share your life and your possessions liberally with others and learn how much Christ will really mean to you and become so great

and appealing in His love that you do not wait to be asked for any help or support, but come to Him with both hands filled and say, "Take it, Lord Jesus, take it and make it of use to others in the world, which you love and which I want to love and serve."

### Have We Burned Ours?

When David battled the Philistines, as he was constantly doing, he gained a victory over them at Ba'al-pera-zim. 2 Samuel 5:20-21.

When his enemies left the field or were overpowered by the soldiers, they left their images there. And after they had gone, David and his men burned up all the images.

That was good tactics, for with them out of the way there could be no temptation to his own men to worship these false gods.

Have we cleaned up in America all the idols which people worship in place of God? Whatever takes the place of God in our life is an idol.

Of course, these are not so brazenly made and conspicuous that we seek them in lurid forms, made of wood and stone. We don't see that kind of idol in America. With such, we would clean up quickly, if by doing so we could establish the integrity of our Christianity. That's easy.

But to *burn out of our lives* the passions and powers that minimize God and magnify gold and glory, selfishness and sin, that is a hard task.

And to do it, it requires the white heat of the spirit of God, who will, if we wish it and will it, take all of these idols and reduce them to ashes.

And, what is more, the Holy Spirit will guide the men of today as he did those in the infant church, so that they know none other than God our Saviour, as the power revealed to us through His only Son, Jesus Christ.

Are there any images left in our life yet unburned; any powers that assail us, yet unconquered?

### "It's My Duty"

A member of the church placed \$2,000.00 worth of bonds into the hands of his Pastor and told him to forward these to the Board of Missions as his personal gift.

The minister looked up into the brother's face with shining eye and put the question: "How do you feel about it?"

And this Christian Brother answered with three words to what was in his heart: "It's my duty."

And is this duty his alone, or is it also ours?

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

MRS. EDWIN W. LENTZ, EDITOR THIS ISSUE



## ON JUDEA'S PLAIN

*"And there were in the same country shepherds abiding in the field . . . and the angel said unto them . . . 'Unto you is born this day . . . a Saviour, which is Christ the Lord.'"*

## I Am Remembering

*On Board the Empress of Asia,  
Pacific Ocean, September 22, 1937.*

On my way to Japan I want to send a greeting to you and to all my friends in the Woman's Missionary Society. The year just passed gave me the privilege of meeting many of you at sessions of the Classical and Synodical Societies, in local W. M. S., or congregational meetings and at summer conferences. More than ever before I was encouraged and heartened by the sincere devotion of so many women to the work of the Church at home and abroad. I was deeply impressed by the efficient work done by officers and secretaries, the able way I saw the business carried on and meetings conducted, the great amount of time and energy cheerfully expended without a thought of compensation, the love for the Master expressed in the work for His Kingdom. Then I think of the personal work so quietly done, the promotion of missionary education, the large sums of money annually raised for Home and Foreign Missions,—how grateful we should feel to the faithful women of our W. M. S.! May our goal be,—every church member, a member of a missionary organization.

As I look back over the year, I recall the many pleasant contacts, re-union with old-time friends, learning to know and value new ones. so much kindness, sympathy, and love. It was a year of spiritual renewal and refreshing.

August, 1936, gave me the joy of being restored to the dear home circle, and I know that many of you rejoiced with me that my mother was spared to welcome me home. For eight months of this furlough-year she continued to take her customary interest in all of my activities and in all of the work of the Church. She was so happy that she could attend the meeting of the W. M. S. of Eastern Synod last fall, and in April, the 49th session of the W. M. S. of Lancaster Classis, which she had helped to organize. It was truly symbolic that when the final heart attack came on May 7th, she was just then reading one of the Reading Course books, "Mecca and Beyond": in a few moments her spirit was gone,—Beyond—to the presence of the Master. I know that I am fulfilling her wish when I go back to the Japanese people whom she loved and for whom she had been praying for more than 50 years.

How much they need our prayers now, these days when the two nations we all have worked for so long are engaged in bloody conflict, bringing to both sides terrible suffering in body, mind, and spirit! Pray for peace, dear friends, and for God's will to triumph over man's wrong-doing. Pray that the Christians may remain faithful, may witness bravely, and may win many souls to a saving knowledge of the Truth.

Our ship is due in Yokohama on September 29th, and this letter will be mailed there. I hope to go on to Sendai next day, and to begin teaching again in North Japan College when the second term starts, October 14th. My address as before will be 28 Uwacho, Sendai, Japan. With much pleasure I am wearing the beautiful cross given with Life

Membership in the W. M. S. of General Synod. My sincere thanks to the kind friends who presented it; and also to the many societies whose contributions paid all my traveling expenses as I went about the church: also to those friends and societies who helped to create a Chapel Fund for a building soon to be erected in that mountain valley where Mr. Yamaki is pastor,—a work described by Mr. Nugent in the April, 1937 OUTLOOK OF MISSIONS under the title of "The Feet of Him that Bringeth Good Tidings."

May all your work in the home churches prosper more and more. With kind regards to each one of you, I remain,

Yours sincerely,

MARY E. GERHARD.

### "Fellowship in Christ"

WITHIN the royal blue covers of the leaflet which stands on my dressing table I find 365 calls to prayer. Beginning January 1st, thousands of women and girls of the Evangelical and Reformed Church will unite in the use of the "Fellowship in Christ" guides to daily devotions. I open the guide and find, for the New Year holiday, pray; "that God this year will pour out His blessings upon our Church." My eye scans the page and I find myself in contemplation over some of the "calls" for prayer. I realize that we should be especially earnest in prayer for the Japanese workers at the Christian Educational Center, Morioka, Japan, because Rev. and Mrs. Schroer are in the United States on furlough and much responsibility will rest upon the workers in charge. In our prayers for the Chinese pastors, evangelists and teachers we remember that many of them have been mothered by our sainted Mrs. Hoy; that all of them have been encouraged by her attitudes toward life and we thank God for such missionaries as Mrs. Hoy. When we pray for the United Mission in Mesopotamia, let us petition God that grace for all circumstances may be given our new missionary, Miss Elisabeth Calverly.

That the women of the "R" group may have India much in mind, especially as we enter upon the year of India study we desire to think briefly of Bistrampur and Parsabhader—two of the larger villages of the Raipur District—Central India. Unlike as they can be, they present an interesting contrast. Bistrampur may be classified as a project in Christian colonization: Parsabhader as a project in Christianization. Bistrampur (1868—Rev. Oscar Lohr), with the purchase of 1600 acres of forest and waste land, and a missionary with a vision, has become the chief among our mission stations in India, with schools, industrial training centers, farms, and a self-governing, self-sustaining and self-supporting Church, almost seventy years old. Parsabhader—in the same district—has remained aloof and to a large degree the people have resisted the friendly offices of the missionaries. When other approaches fail, there remains the dispensary! Let us give our prayer for less stubborn prejudices among the villages of Parsabhader, that they may come into the Light of Christ's Love.

*"Prayer is the soul's sincere desire."*

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*"I have been a reader of THE OUTLOOK OF MISSIONS for several years and always have found it very interesting and enjoy reading it."*

—MRS. GRACE I. HOKE, Cornwall, Pa.

## The Spirit of Christmas

THE music, the lights and color, the gifts, all the precious rites of yuletide are but the expression of the feelings that fill men's hearts at this holiday season. And all these would be hollow things, indeed, were the spirit missing.

Fortunate are they who have it to abundance, and keep it alive, like the Christmas candle at the window, ever burning to guide men of good will along the path of peace.

The spirit of Christmas starts at the family

fire-place, in one's own neighborhood and in the community. It finds concrete expression in the helping hand extended to the unfortunate through various agencies of good cheer and through individuals sharing the good things of life with others.

In wishing each a Merry Christmas one must strive to spread its spirit, inviting that peace on earth and good will toward men which is the spiritual promise of the ages.

NELL BOICEGRAIN.



OFFICERS—WOMAN'S MISSIONARY SOCIETY OF EASTERN SYNOD

Front row: Mrs. W. C. Treston, Mrs. H. C. Stauffer, Mrs. A. E. Schellhase, Mrs. F. A. Churchill  
Rear: Miss Rose E. Ziegler, Mrs. L. A. Gass.

## Lancaster Missionary Home Free of Debt

WITH the symbolic flame and ashes marking the dramatic moment, at the recent meeting of the W. M. S. E. S., the members forgot heartaches and disappointments, in rejoicing that the mortgage on the Lancaster Missionary Home had been satisfied. *Satisfied* through the insistent and earnest effort of officers that it be done this year—done before the 50th Anniversary of the W. M. S. G. S. Building the home was begun with much joy, then came a time with misgivings, but even the most anxious days during the financial depression were brightened by the appreciation of the missionaries who occupied the apartments. Since the dedication in 1930, the following missionaries have made this Home, their home, for a longer or shorter period of their furlough—Dr. and Mrs. Henry K. Miller, Dr. Christopher Noss and family,

Mrs. Hoy and daughter, Gertrude, Mr. and Mrs. Oscar Stoudt, Mr. Arthur Smith and family, Dr. and Mrs. D. B. Schneder. At present Mrs. Paul V. Taylor and children and Miss Alice Traub and adopted daughter, Leah, occupy the apartments. For brief periods during 1932 and 1933 Rev. and Mrs. Calvin Stoudt and Rev. and Mrs. F. Nelson Schlegel used the Home.

Plans for financing the building rested largely upon the officers and the special committee of the Synodical Society—we acknowledge their earnest efforts. They could have done little had it not been for the cooperation of members of local societies—we acknowledge their efforts. Had this been done—and nothing more—the missionaries would have come to a house instead of to a home. To the Lancaster women—especially to the cus-

today, Mrs. Ault, the members of the W. M. S. E. S. are indebted for thoughtful courtesies which welcomed the missionaries to the Home and helped them to get settled in their new surroundings.

Before me are figures from the report of the treasurer. They tell me the building cost \$41,759. That the fuel oil, gas, electric and

water rent have totaled \$2,300; repairs, painting, etc., \$1,641; that the income from rent has been more than \$4,000. There still is \$1,944 "Frozen Bank Account." The total amount raised was \$83,311. What we need to do now is secure an endowment fund. The beginning has been made, for there is a balance of nearly \$2,000.

## Woman's Missionary Society of Pittsburgh Synod

**I**F every Christian Missionary Member could only have shared the privilege of attending the 51st Annual Meeting of the Woman's Missionary Society of Pittsburgh Synod, October 6 and 7, at West Side Hungarian Church, Buffalo, N. Y., she would find born in her heart something words cannot express, a feeling of thankfulness that someone had caught the vision and was able to put it across that "to live and let live" was no longer sufficiently Christ-like but that "to live and help live" must be the basis for our work.

To be present and enjoy the fellowship of those dear Hungarian hosts and hostesses and catch a glimpse of what their Church means to them, and how they appreciate it and strive to be true American citizens and Christians—just that would have made the Synod-

ical meeting worthwhile. But there were many other values. (1) The splendid development of the Convention Theme "Creative Living Through the Home, the Church, the Community, the World." (2) The gratifying reports of all secretaries and the prompt and tactful dispatch of all business. (3) The presence of guests from the "E" groups and distinguished Buffalo men and women working in various agencies for the promotion of Christian living. The presentation of these guests gave to the sessions a distinctively interdenominational and international atmosphere. Addresses by Dr. Charles E. Schaeffer, Mrs. Carl Zimmerman and Mrs. G. W. Schroer were timely, informative and inspirational.

GRACE REITER LAUB.

## Life Members and Members in Memoriam

### LIFE MEMBERS

#### EASTERN SYNOD

*Goshenhoppen Classis*—Bessie Rau Shade, 37 Fourth Ave., Royersford, Pa.

*Tohickon Classis*—Miss Ida S. Detweiler, Silverdale, Pa.

#### MID-WEST SYNOD

*Indianapolis Classis*—Miss Lois Heinmiller, 1018 Tippacano St., Lafayette, Ind.

#### OHIO SYNOD

*Northeast Ohio Classis*—Mrs. Edward Shadelly, 224 S. Hazelwood Ave., Youngstown, Ohio.

Mrs. William Hute, 136 Maywood Drive, Youngstown, Ohio.

*Southwest Ohio Classis*—Clara B. Ledbetter, Xenia, Ohio.

#### POTOMAC SYNOD

*Carlisle Classis*—Mary Virginia Hoffheins, 425 Lincoln St., Carlisle, Pa.

*Maryland Classis*—Mrs. H. P. McLaughlin, Mason-Dixon, Pa.

*Zion Classis*—Rev. John Kern McKee, 106 Lafayette St., York, Pa.

### MEMBERS IN MEMORIAM

#### EASTERN SYNOD

*Lancaster Classis*—Miss Mary E. Royer, Donaldson Apts., Harrisburg, Pa.

Mrs. Charles A. Fortna, 17 N. 18th Street, Harrisburg, Pa.

#### OHIO SYNOD

*Northwest Ohio Classis*—Mrs. John N. Buehrer, 307 S. Defiance St., Archbold, Ohio.

*Southwest Ohio Classis*—Rev. Martin Vitz, D.D., 513 Advance, St. Bernard, Ohio.

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"I am always interested in THE OUTLOOK OF MISSIONS and like to read about the work the missionaries are doing at home and abroad."

—MRS. H. A. MEIER, St. Paul, Minn.

## Indian Mission News—October

**D**URING the first week of October the government physician and surgeon visited our Indian School at Neillsville to examine the children's eyes, throats, and chests. The doctor remained for a week, and found the children in very good health. Among the hundred and nine children only six tonsilectomies were necessary, and no operations for trachoma. Due to follow-up treatments given in the past years trachoma has been reduced to a negligible degree. Whereas formerly at least twenty per cent of the people were afflicted with the eye disease, the figure is now less than one per cent. The tonsilectomies were performed in the School, and in a few days the patients resumed their normal activities.

Of course, Hallowe'en would not be allowed to pass without a party for the chil-

dren. This time, however, instead of the workers making plans and preparations for the occasion, the older girls gave the party, with the guidance of one of the workers. One afternoon and evening the older girls gave up their free time to make enough apple taffies for every one in the school, and the big sewing room was decorated "bewitchingly," to the delight of all the kiddies. Even the witch was so convincing that some huddled together in a corner, until they discovered that she was their teacher. The party for the little ones was in the afternoon, while the older children had theirs in the evening, "and a good time was had by all."

After their long quarantine of six weeks for scarlet fever, the Stucki children are once more back in school to resume their studies.



CONSISTORY OF INDIAN MISSION, BLACK RIVER FALLS, WISCONSIN

Left to right: David Decorah, Elder; Martin Lowe, Deacon; Ben Stucki, Pastor; John Stacy, Evangelist; Jack Stucki, Deacon.

Call to the Thirteenth Conference on the Cause and Cure of War.

Hotel Washington, Washington, D. C.

January 18-21, 1938

THEME: A Present Day Program For Peace

*"Nothing kills an idea that is really believed in"*



## The President's Corner

"SAY IT WITH LOVE"

"THIS is my commandment, that ye love one another, as I have loved you." Of it a well-known Southern preacher says truly, "It is a great commandment. Love is the greatest thing in the world. Christ's love was the greatest thing in the world, and we Christians are to love one another as He loved us. There is nothing higher, holier, diviner than this. It is the tie which is to reunite the dismembered human race." The world needs this manifestation of the sons of God—love from each to all, from all to each.

The following message was given at the Institute of Southwest Ohio Classical Society by Mrs. L. W. Stolte, Contact Woman: "For three years we have been writing and talking about the 50th Anniversary of the Woman's Missionary Society of General Synod. Apparently we have been successful in arousing a 50th Anniversary Consciousness insofar that we are aware that it will culminate on June 2, 1938. I hope the Appreciation services held in your local societies in June have put new inspiration and a determination into the members of the societies to make this year *the best* of all. The best, I say, because it is the 'Golden Year'—a challenge to meet Golden Goals (you know what they are). They are not impossible, and if they were, 'Do not women specialize in the wholly impossible?' Didn't our women fifty years ago conquer the ghost 'It Can't Be Done'? How deeply rooted our appreciation is of what they did for us, will be determined by what we are doing with this challenge. I do not know if we are trying to conquer this same ghost. Unless we set ourselves to the task with all diligence from now until March 31, 1938, *it won't be done*. Will that be something of which we can be proud? We point with pride to the fact that within our Classis the Woman's Missionary Society of the Reformed Church was born (organized February 20, 1877, in Xenia, Ohio); our memories cherish the world-wide outreach of Mrs. Yockey and all the other faithful pioneers in the work. Shall we suffer the next generation to point at us with shame as women of large possibilities and great opportunities compared to the women of fifty years ago not rising to the occasion and saying 'We can't do that'?

"No! We, you and I, must do our utmost these coming months, beginning tomorrow, today, enlisting others in the great and glori-

ous cause of missions as carried on by the Woman's Missionary Society. The work of our Society is frequently referred to as a 'second-mile' project. By this we assume that all members of the Woman's Missionary Society meet their obligations and do their share as church members; the offerings to the work of the society being over and above the regular gifts to the church. The other secretaries have undoubtedly held these goals before you.

"Bringing a 50th Anniversary gift, 'commensurate with the occasion' is the subject I want to impress upon your minds and I pray, members of this Classical Society, that this challenge will make an indelible impression upon your heart. Many gifts, large and small, have been brought by the Woman's Missionary Society in the past, are being brought annually, and who would deny that they were gifts of love! But this 50th Anniversary should call for a special gift of gratitude motivated by love. 'Say it with love.' God loved. Whom? The world, you and me. To what extent? That He gave—His Son! Can you think of anything more precious? It meant sacrifice. All true love calls for sacrifice. How much of your giving has meant real sacrifice? Have you denied yourself anything, any one little thing that you really needed, in order to make a maximum contribution to our Anniversary offering?

"We sing 'Take My Life and Let it Be'

Consecrated Lord to Thee;

and all the other stanzas, but too often we omit the fourth stanza, not only in our singing but in the life of our society. The appeals from our mission fields are read to us and we listen to them and say, 'How interesting!' but we 'omit the fourth stanza.' We have tried all sorts of devices and commercial schemes to get a little money into our treasury when we have all that we need if only we would learn not 'to omit the fourth stanza.'" (From a leaflet "Not omitting the Fourth Stanza.")

"Thy work, O God, needs many hands  
To help Thee everywhere;  
And some there are who cannot serve  
Unless our gifts we share.

"Because we love Thee and Thy work  
An OFFERING we would make;  
Be pleased to use it as Thine own  
We ask for Jesus' sake."

In this "Year of Appreciation" we are having an opportunity to demonstrate whether we duly honor and are moved by the great love of our Master; to show how we are impressed with the love, courage, vision and sacrifice of our pioneer women. To what extent will we "Say it with Love"?

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## Changes in Officers and Departmental Secretaries

### Eastern Synod

*President*, Mrs. F. A. Churchill, Ravenscroft, Phillipsburg, N. J.  
*1st Vice-President*, Mrs. Charles F. Freeman, 186 E. Court St., Doylestown, Pa.  
*2nd Vice-President*, Mrs. H. C. Stauffer, 229 Reily St., Harrisburg, Pa.

#### SECRETARIES OF DEPARTMENTS

*Thank Offering*—Mrs. Harry D. Wenner, 1727 Erlen Road, Philadelphia, Pa.  
*Girls' Missionary Guild*—Mrs. W. Alfred Gould, Drexel Court Apt., Drexel Hill, Pa.  
*Mission Band*—Miss Laura May Snyder, 217 W. High St., Womelsdorf, Pa.  
*Organization and Membership*—Mrs. C. C. Bachman, 1623 Chew St., Allentown, Pa.  
*Stewardship*—Mrs. William Jones, 133 W. High St., Manheim, Pa.

### Midwest Synod

*Recording Secretary*, Mrs. Jennings Jacoby, Mulberry, Indiana.

#### SECRETARIES OF DEPARTMENTS

*Literature*—Mrs. A. C. Caylor, 1101 Corby St., St. Joseph, Mo.  
*Thank Offering*—Mrs. Orval Egbert, Lone Tree, Iowa.  
*Life Members and Members in Memoriam*—Mrs. A. J. Michael, 1421 S. 18th St., Maywood, Ill.  
*Girls' Missionary Guild*—Miss Opal Gangwer, R. R. 7, Frankfort, Ind. (*change of address*).  
*Christian Citizenship*—Mrs. William Rippe, R. R. 7, Ft. Wayne, Indiana.  
*Stewardship*—Mrs. William Feller, 1210 9th St., Nashville, Tenn.

## Changes in Classical Officers and Secretaries

### NORTHWEST OHIO—

*Organization and Membership*—Miss Eleanor Hursh, Tiffin, Ohio.

### SOUTHWEST OHIO—

*Mission Bands*—Mrs. A. C. Renoll, R. R. 4, Xenia, Ohio.

### BALTIMORE-WASHINGTON—

*Recording Secretary*, Mrs. W. C. Stein, 5005 Grindon Ave., Baltimore, Md.

Before I write again, you will have had the joys of the Christmas season. You will have heard many greetings; have received many personal remembrances—while you rejoice in these, think of me and remember that I am wishing your Christmas to be a Holy Day, a Cherished Day, a Joyous Day.

CARRIE M. KERSCHNER.

### Northwest Synod

*President*—Mrs. A. R. Achtemeier, 514 School St., Kohler, Wisconsin.  
*1st Vice-President*—Mrs. John Scheib, 218 6th St., Kaukauna, Wisconsin.  
*Recording Secretary*—Mrs. E. H. Ramthun, 3064 N. 26th St., Milwaukee, Wisconsin.  
*Corresponding Secretary*—Mrs. Lawrence Gerber, 4417A N. 13th St., Milwaukee, Wisconsin.

#### SECRETARIES OF DEPARTMENTS

*Literature*—Mrs. Alfred Treick, 455 Church St., Kohler, Wisconsin.  
*Mission Band*—Miss Florence Hilmes, 2313 N. 8th St., Sheboygan, Wisconsin.  
*Organization and Membership*—Miss Ella Arpke, Box 649, Sheboygan, Wisconsin.  
*Stewardship*—Mrs. Henry Hefty, 2310 Monroe St., Madison, Wisconsin.

### Ohio Synod

*Girls' Missionary Guild*—Mrs. Noble Starkey, R. D., Louisville, Ohio.

### Pittsburgh Synod

*Life Members and Members in Memoriam*—Mrs. Edwin Kling, 234 N. Harlem Road, Snyder, N. Y.

### Potomac Synod

*Treasurer*, Miss Helen L. Barnhart, 612 W. Market St., York, Pa.

#### SECRETARIES OF DEPARTMENTS

*Life Members and Members in Memoriam*—Mrs. Oakley Havens, Williamsburg, Pa.

*Treasurer*, Mrs. Frank Rosenberger, 329 E. University Parkway, Baltimore, Md.

*Girls' Missionary Guild*—Mrs. Leroy Brundick, 6011 Pinehurst Road, Baltimore, Md.

*Organization and Membership*—Mrs. Melville Way, 2423 Lafayette Ave., Baltimore, Md.

### SHEBOYGAN—

*Girls' Missionary Guild*—Mrs. Paul Grosshuesch, Plymouth, R. No. 3, Wisconsin.

"Each month we look forward to the next number of our missionary magazine. It is very inspirational."

—MRS. FRANK ZARTMAN, Sulphur Springs, Ohio.

## Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

WE are nearing the next triennial meeting (May 31-June 4, 1938). It is not too early to recall the significant statement in the first triennial report of the President, Mrs. Yockey. She said, "It must be remembered that the main object of this Society is not to raise money, but to disseminate missionary intelligence throughout the Church; to arouse the interest and unite the efforts of the women of the Church. . . ."

*Interest* is built upon information, hence there is a constant need of keeping our membership informed regarding the field and the projects maintained. The most recent activity of the Societies was a visiting campaign, an effort to interest all the women of the Church in the Fellowship of Going Deeper. Interesting them, by praying together. Has each society a Visitation Committee? Has the Visitation been completed?

*Uniting the efforts* is based upon cooperation. Cooperation between all women's groups is essential to this end. Has the cooperation been secured through the rendition of "For Such a Time As This"? 10c, 3 for 25c.

*Enlisting* the women of the Church implies membership, which is fundamental to the stability and propagation of the work, therefore while endeavoring to hold our present membership we must constantly strive to secure new members. No single method will work in all groups and sometimes several methods are necessary in order to accomplish increases during the year. The Organization and Membership Packet (20c plus 4½c carriage charges) contains a number of leaflets which will assure added momentum to the meetings of the Society.

*Note Books*—In appreciation of Our Heritage every Society is challenged to order at least a dozen of the 50th Anniversary Note Books. Show your loyalty and appreciation by helping to dispose of these loose leaf, black leatherette, gold-stamped-seal Note Books. \$1.50 per dozen.

In appreciation of future opportunities (1) Invite the Mission Band Secretary or leader to present the project "Thoughts of God for Boys and Girls." She should send for a copy of the 1938 issue, price 10c.

(2) Canvass the local situation as to the possibility of holding a School of Missions on

"The Moslem World." "Mecca and Beyond," \$1.00 cloth, 50c paper, will be needed for the February program. Use the song, "Awake, My Soul," 15c a dozen, 30c for 25, 50c for 50. This is a challenging song for young people's groups. It was dedicated to Dr. Kagawa. "How to Use Mecca and Beyond" is 15c. A Course for Adults on the Moslem World is 25c.

Tell about the appointment of Miss Elizabeth Calverley as a teacher in the American School for Girls in Baghdad, Iraq (see Page 307, November OUTLOOK OF MISSIONS).

The missionaries who have remained in China are beseeching us to be constant and instant in prayer in their behalf. The distribution and use of the China Prayer Cycle is most timely and the entire supply should be purchased. Distribute them widely among all the members of your church. 3c for 10 copies, 8c for 25, 15c for 50.

Individual Outline Maps of the Moslem World are available at 25c per dozen. These would prove interesting for use in connection with the study for February. Large Wall Maps of Moslem World are 60c.

The October Missionary Review of the World is entirely Moslem in Content. It sells for 25c a copy. Yearly subscription is \$2.50. Send subscriptions through the Executive Secretary.

Girls' Missionary Guilds will soon need copies of "The Young Moslem Looks at Life," 60c paper, \$1.00 cloth. A Course for Leaders of senior high school groups studying the Moslem World is entitled "Islam Awakens" and is 25c.

"Fun and Festival from Moslem Lands," suggestions for programs and socials, paper 25c.

Moslem books for elementary grades and Mission Bands are "Friends of the Caravan Trail," a junior course, 25c; "Musa: Son of Egypt," a primary course, 25c. "The Story of Musa" (primary stories), cloth 75c, paper 25c; "Doorways," stories for juniors on life in Moslem Lands, 75c cloth, paper 50c.

The Nursery Series are now 25c. "Esa: A Little Boy of Nazareth," is particularly appropriate for use during this period—25c.

Cut Out Sheet of Moslem Types, 10c; Near East Painting Book, 10c; Plays: "Kasim," modern life in Persia, 5 men, 5 women, 1 hour, 25c; "Tara Finds the Door to Happiness," life of Moslem women and girls in India, 2 women, 7 girls, 2 boys, 30 minutes, 25c; "Black Tents," life among the Bedouins in Syria, 4 boys, 3 girls, 20 minutes, 25c. The

presentation of any one of these dramatizations would prove a fitting close to the Moslem season of study.

Remember to provide a Moslem World atmosphere—Persian or Arabian table covers, rings, vases, etc., will gladly be loaned by friends of the cause.

"Fellowship is the very essence of Christianity." It will grow out of the activities of our missionary organizations—a deeper fellowship will develop out of intellectual companionship through participation in programs and through study classes; spiritual companionship through worship and prayer; expressional companionship through service activities; Social companionship through teas, informal meetings, and visitation. All will increase the richness of life for the members.

The World Day of Prayer, when the women of the world unite in a spiritual companionship, falls March 4, 1938. The theme of the Adult program "The Church, a World Friendship," 2c each, \$2.00 per hundred; program for Young People, "And Who is My Neighbor," 2c each, \$2.00 per hundred; program for Children, "God's Children Live in Many Lands," 1c each, \$1.00 per 100; "Call to Prayer"—free for postage; Poster (9 x 12) with same picture as on cover of Adult program, 5c.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

### Christian Citizenship Corner

MRS. F. E. BOIGEGRAIN

#### *Training Toward Possession and Use of Money*

A very long time ago we are told, a very wise man said that "it was better to be unborn than untaught."

One of the great needs is to teach children the Christian conception towards the possession and use of money.

Education regarding the use of money, many educators tell us, should begin as soon as children become conscious of the fact that money may be exchanged for things that they enjoy having.

If they are not taught the fundamentals of acquiring, of spending, of saving, and giving,

they are poorly equipped to meet life and the problems they will be called upon to face for themselves and others to follow, and this training must be towards working for an economic adjustment which will give rightful opportunities to all persons.

Colleges are recognizing the changed economic and social world and are now offering courses and experiences to prepare the college graduates to take their places in the changing culture and giving out knowledge which will help them to work for progress if they cannot work for pay.

### On the Cover

We are indebted to Dr. Hansen, Dean of the Music Department of Miyagi College for the interesting group on the cover page. In sending the photo, Dr. Hansen wrote: "The new decorations for the tree were sent out by a former teacher, Miss Lola Lindsey, now of Fairplay, Colorado. The decorating committee, directed by the latest recruit from America, Miss Alma Naefe, spent a great deal

of time in putting them on in the latest approved style!

"This year, as usual, the Music Seniors are all baptized Christians. For their graduating recital they will have vocal solos by Schubert and other masters, sonatas by Beethoven and Grieg, a concerto by Mendelssohn and pieces by Chopin and others."

Dr. Hansen is seen in the front row. Misses Leidal and Ilsley are standing in the rear.

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*"I find THE OUTLOOK OF MISSIONS very informing and helpful."*

—MRS. JOHN C. KLAUDER, Trappe, Pa.

# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

## The Opiate of "Easy Street"

THERE is a story which tells how years ago through a virgin forest a calf found its way home and its hoofs blazed a trail—a very crooked one. Next day a dog followed that trail and a little later a man traveled in the same tracks, and then other men, until there was a winding foot path through the forest—it broadened out through the years to a winding road—then it became a village street. The village grew with the passage of time into a city and still the street was winding and crooked, for, after two hundred years, men were still following in the footsteps of that dead calf.

It seems silly, doesn't it, that such simple habits should form our destinies and limit our progress? If the city should want to improve its streets it would have to spend millions of dollars to straighten that calf's crooked path.

Fifty years ago our missionary-minded mothers and grandmothers decided to lay the foundations for a great society. They laid them well—it had a small beginning but it grew and developed with careful, well-planned building. They cared for it, nurtured it and planned its future well and were pleased with the result. This thing, they said, must live and continue to grow and it can only live if we share our vision with the coming generation. So they organized the Mission Band to instill into the minds of children the high principles for which the organization stood.

But, of course, not all children became members of the Woman's Missionary Society when they became adults—many were lost along the way. So with great forethought the Society planned to blaze a trail from M. B. to W. M. S.—and they formed the Girls' Missionary Guild. They looked on this and thought it fine. Girls came from Mission Band and joined Guild, and W. M. S. was glad. Each year the G. M. G. grew—they had more members, hundreds of girls were following the trail that had been blazed so straight, and then, one day the first few travelers reached the end of the trail and entered the city of W. M. S. to take on the new responsibilities of greater service and great was the rejoicing—the plan had worked.

But then something seemed to happen—no one knew just what or when—but something was happening. Nothing seemed to be wrong—hundreds of girls were still on the road—new ones were being added to the company but no one was reaching the end of the trail. Years passed and the city W. M. S. waited but still no great band of travelers arrived. Oh, once in a while one or two would struggle in—but where were the hundreds who had started out?

The City Mothers got together and decided to investigate—they appointed a messenger to travel down the road to find out what could be the trouble. She started out, but much to her dismay she found—just outside the city limits a large group of girls just traveling around and around in a huge circle.

Why are you all walking around in this circle? She asked.

Because we like—it's what we have always done. But it couldn't be. When you started out from M. B. you were traveling straight ahead to G. M. G., but now you are going nowhere. Is this your entire group? We heard that hundreds of girls were coming up through the years—your number seems to have gotten smaller.

Well, you see, we lost some—they got tired of traveling around in a circle and didn't want to go ahead alone so they dropped out and wandered off.

But how about those coming up behind you, what will they do?

Well, there is a block—they can't pass us. Some few are able to break into our circle and join us but a lot are still waiting—many of them will tire and drop out and be lost also.

Well, why don't you form a straight line and forge ahead? That seems to me the solution to the problem, then all could progress.

But we like it here, and we heard that it was difficult going over that next hill into the city.

But it isn't impossible if you take each difficulty as you approach it and face it with faith. And you will have companions on the way.

But the tasks in the city are so difficult we cannot face them.

You have received training all along the way so far, haven't you?

Yes—

Then you will be able to face larger tasks.

But the people are so old in the city and so wise we could never work with them—

They are a little older—yes—and maybe a little wiser, but they will welcome you and you will feel at home. And the service is so great no one thinks of age differences when working for the cause—it doesn't seem to matter somehow. We face the goal and strive together forgetting that our neighbor may be older or wiser, richer or poorer—we are all working for one goal.

It sounds sensible—but I will not take the lead.

Then the messenger approached each girl in the circle to find someone who would dare to break the circle and start the march up the hill toward the city of W. M. S.

Some said, "No, we like it here." Others said, "We understand and sympathize with you and will drop out of the line so that those coming up behind may pass, but we cannot go on." Still others said, "Why do you disturb us? We have been going along nicely for years—it has been pleasant and lovely—Why must you disturb our ranks and make this confusion?—See, girls are dropping out already because they think you are going to force them to march on and they are afraid of the hill ahead."

And so the messenger could not find a girl with enough courage to lead the rest.

This is just a fanciful little tale—but I think you can see just how our Guild stands.

We have a little sign post, which reads—When a girl becomes twenty-five years of age she is a young woman and should graduate into the W. M. S. We are not strict—if she reaches the sign post alone, she can wait until a few more catch up to her so that she has companionship "over the hill." But while waiting, we have been going around in this circle and it has become a habit.

We, in Philadelphia Classis, would like to start this circle moving—but we cannot use harsh means. We cannot say—now this is the law you may obey.

Let us not lose sight of our goal high above our organization worries. Let us all work together and help our older G. M. G. members

to see that they are now needed in a larger, broader field of service than the one in which they have served so long.

ANNE DIEHL,

*Secretary, G. M. G., Philadelphia Classis.*

### New Guilds

*Eastern Synod*—Marietta, Pa., Zion Church. Organized by Mrs. Clarence Kelley and Mrs. Alfred Cregor, with 14 charter members. President, Miss Dorothy Carroll, 422 E. Front St., Marietta, Pa.

Denver, Pa., St. John's Church. Organized by Mrs. Clarence Kelley and Miss Ruth Keller, with 7 charter members. President, Miss Marion Collingwood, R. R. No. 2, Denver, Pa.

Maytown, Pa., Maytown Church. Organized by Mrs. Clarence Kelley and Mrs. A. L. Cregor, with 10 charter members. President, Miss Helen Brandt, Maytown, Pa.

Allentown, Pa., St. Peter's Church. Organized by Mrs. E. Wilbur Kriebel and Mrs. C. E. Keiser, with 12 charter members. President, Miss Ruth Walter, 717 Sherman St., Allentown, Pa.

*Midwest Synod* — Goshen, Ind., First Church. Organized by Mrs. Morris Cripe, with 8 charter members. President, Miss Anna Ruth Culp, 611 Emerson St., Goshen, Ind.

*Ohio Synod* — Stone Creek, Ohio, Zion Church. Organized by Mrs. G. E. Neff, with 7 charter members. President, Miss Nola Leiser, Stone Creek, Ohio.

*Pittsburgh Synod* — Irwin, Pa., First Church, Reorganized by Mrs. John Osborne and Mrs. A. Wallauer, with 8 members. President, Loretta Kifer, Warden St., Irwin, Pa.

Delmont, Pa., Trinity Church. Organized by Mrs. W. S. Fisher, with 5 charter members. President, Jean Kunkle, Delmont, Pa.

*Potomac Synod*—High Point, N. C., First Church. Organized by Mrs. Hoy Fesperman, with 13 charter members. President, Miss Faye Long, 400 S. Hamilton St., High Point, N. C.

Winston-Salem, N. C., Memorial Church. Organized by Miss Cleve Shutt. President, Miss Estelle Welch, 228 Arcadia Ave., Winston-Salem, N. C.

Marysville, Pa., Trinity Church. Organized by Mrs. C. R. Hartman, with 10 charter members. President, Miss Laura Jane Corl, Marysville, Pa.

## Worship Service for the Church School

### The Objective for this Service: To Celebrate the Birth of Our Lord and Saviour

*Prelude:* During the arrival of the members, the pianist should interpret the Christmas spirit in her prelude of Christmas Hymns. When the hour for opening the service arrives, she should give a brief pause after which she plays once over "Dix," Church Hymnal 119.

*Hymn:* "As With Gladness, Men of Old" (pianist gives chord.)

*Leader:*  
On that divine all hallowed-morn  
When Christ in Bethlehem was born,  
How lone did Mary seem to be,  
The kindly beasts for company.  
*Second Leader:*  
But when she saw her infant's face—  
Fair with the soul's unfading grace,  
Softly she wept for love's excess,  
For painless ease and happiness.  
*Leader:*  
She pressed her treasure to her heart—  
A lovely mother, set apart  
In the dear way that mothers are,  
And heaven seemed high and earth afar.

*Second Leader:*  
And when great kings, in sumptuous guise  
Adored her babe she knew them wise:  
For at his touch her sense grew dim—  
So all her being worshipped him.

—FLORENCE E. COATES.

*Hymn:* "O Little Town of Bethlehem"

*Responsive Reading:* A suitable responsive reading, to be selected.

*Leader:* Meditation. The Church and the world, each in its own way, observe the birth of our Lord. The world in gay pleasure, noisy acclaim, and sumptuous feasting. The Church—yes the Church—how shall the Church observe the day? "May the Messenger of the Covenant" who is to be like unto a "refiner's fire" purge and refine our thought about God, and His Kingdom; about love towards our neighbors, about the unfortunate and outcast, about Japan and China—about peace on earth everywhere. For that purging and refining we pray, as we celebrate the birth of our Lord and Saviour.

*Scripture Lesson:* Isaiah 53: 1-6 and 11-12.

*Hymn:* "Joy to the World, the Lord Has Come"

*Scripture Lesson:* Luke 2: 1-14.

*Prayers by two or three persons:* (Give to each, a copy of the following prayer thoughts for the day.)

Thanks to God for the gift of His Son, who reveals to us the Father and His purpose for us in the world.

That the mind of our Lord be in our mind: that we reflect His will in our relations to our neighbors and to the nations of the world.

That we may bring the Christ to all the world, especially to the mission fields where our Church is working.

That peace and good-will among all men may come speedily.

*Hymn:* "O Come All Ye Faithful"

*Leader:* A love like unto the love which sent Jesus Christ to the world still sends its missionaries. With our thoughts on *Love which Gives*, let us hear the story of "Christmas in Country Sunday Schools" as told by Missionary Frank L. Fesperman. (Name speaker.) Page 331.

*Leader:* The December issue of THE OUTLOOK OF MISSIONS gives the third installment of the Rev. George S. Noss' article "Hymns in the Japanese Church." I have seen nothing finer on the subject and recommend its reading. However, today, we will hear the brief portion on "Christmas Carols in Aomori." (Name speaker.) Page 346.

*To Conclude the Program:* "The Spirit of Christmas." Page 352.

# In Times Like These

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### Consider These Advantages

You have the double satisfaction of knowing that your gift helps to send the Gospel "into all the world" and secures for you a safe, permanent investment.

The annuity agreement both gratifies and satisfies two common and commendable wants: first, the desire to make a gift; second, the need for an income.

The annuity agreement gives you the assurance of a dependable, regular, unchanging, promptly-paid income as long as you live.

You are freed from financial anxiety and worry in advancing years and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

Annuities never fluctuate or depreciate in value and require no reinvestment with attendant anxiety, trouble, expense and loss of income.

Annuities are of value only to the annuitants and you receive a regular income without delay or interruption though the certificate be lost, stolen or destroyed.

Annuities insure you against loss of principal, relieve you of the uncertainties and worry caused by changing values of invested funds and protect you from loss by unwise investments.

### Safe and Sure

The Board of Foreign Missions was the first organization in the Reformed Church to issue annuity agreements and has been issuing annuities for over thirty years. In all this time every payment has been made promptly when due.

The Board of Home Missions has also been issuing annuity bonds for many years and guarantees the same as a perfectly safe investment.

For Information Address

CHARLES E. SCHAEFFER, *Secretary*

A. V. CASSELMAN, *Secretary*

BOARD OF HOME MISSIONS

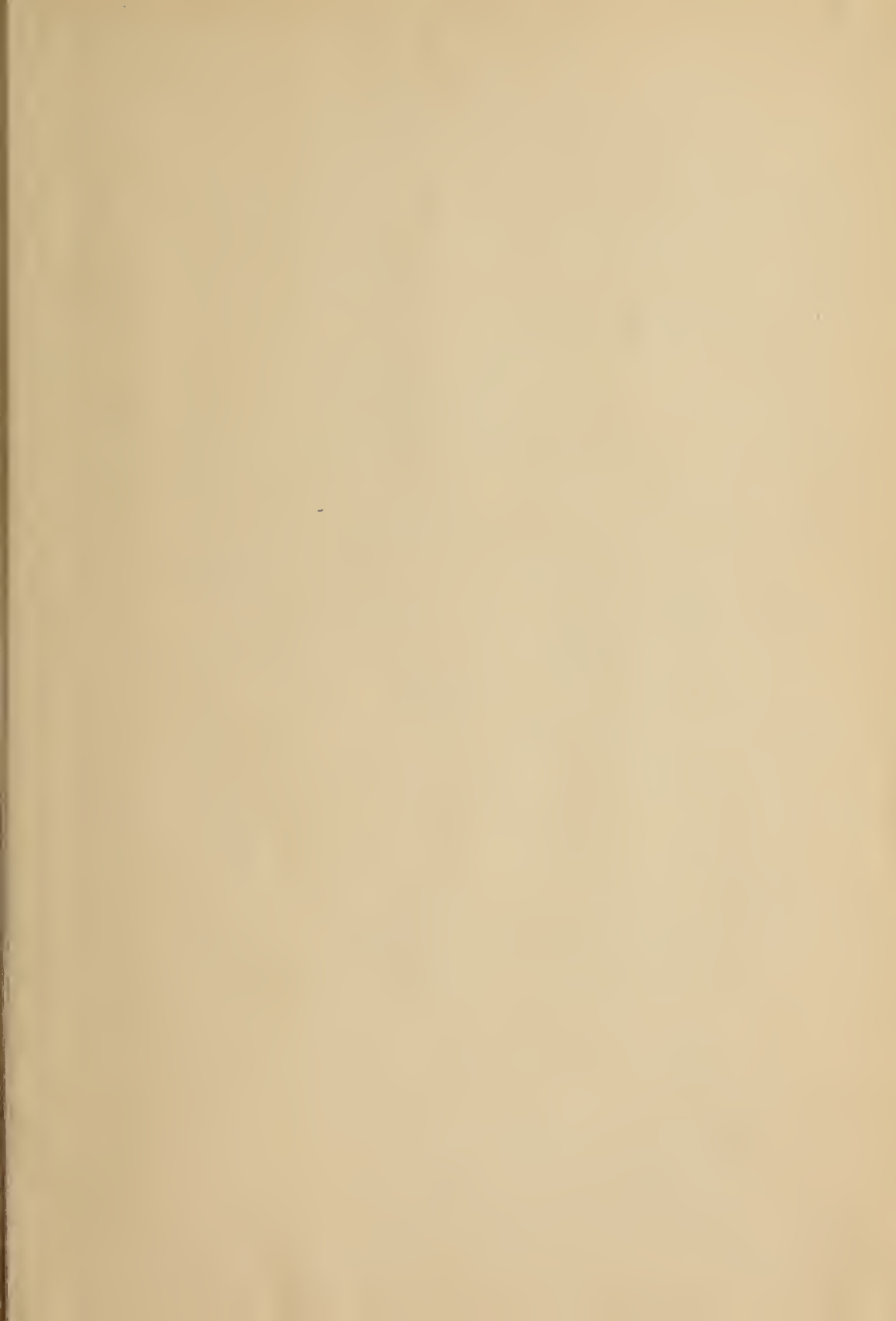
BOARD OF FOREIGN MISSIONS

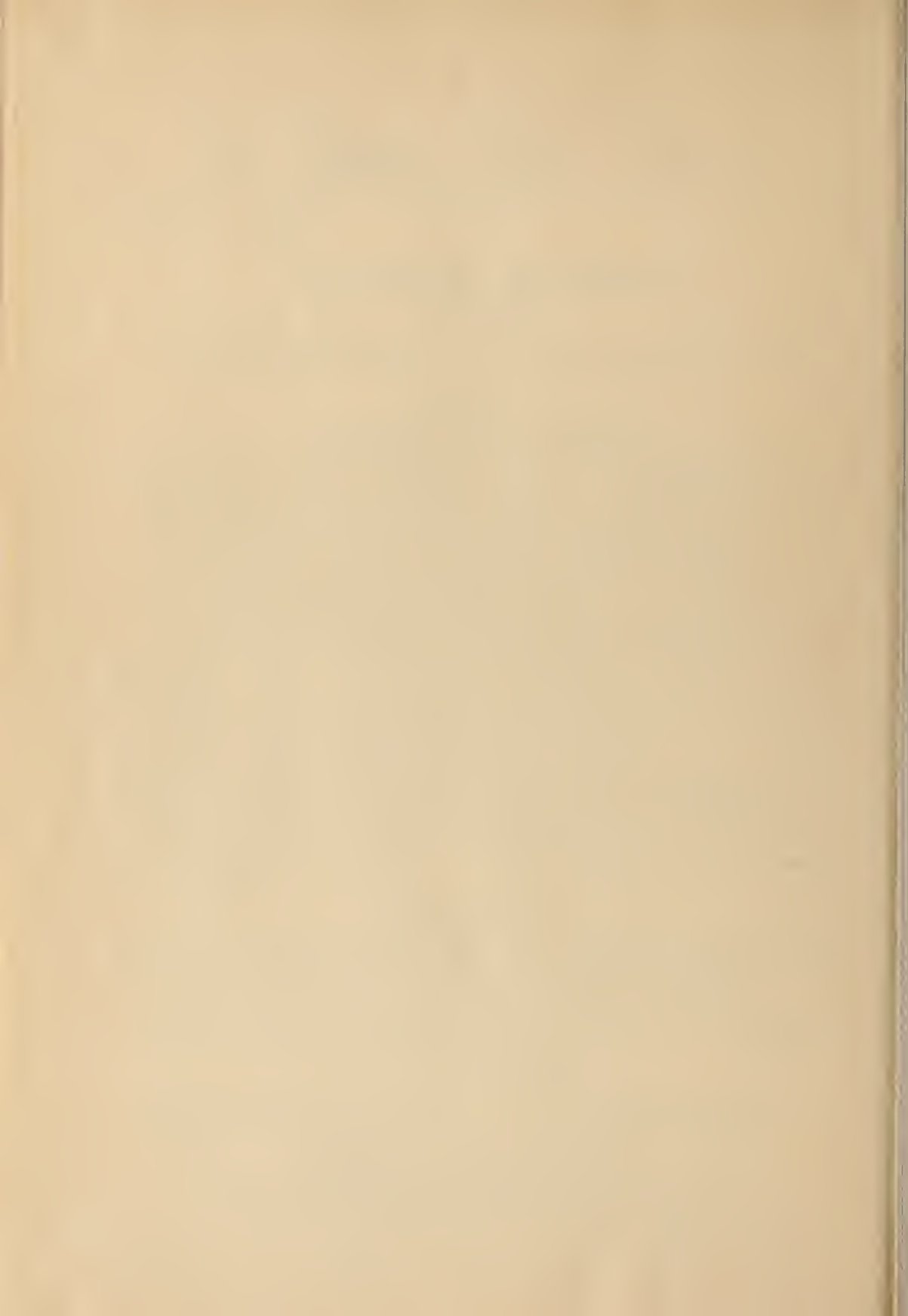
Reformed Church in the United States

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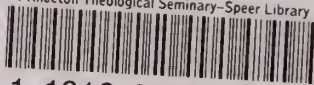
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